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SAMAVEDA

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by

Dr. Tulsi Ram M.A., Ph.D. (London, U.K.)

(Professor, Administrator, Researcher and Writer)

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Homage, Thanks and Acknowledgements

Homage to Jyeshtha Brahma, the Eternal Guru.

Homage to Immanent Brahma and Will Divine

Homage to Mother Trinity of Ida, Saraswati, Mahi with Barati.

Homage to the Rshis from Brahma to Dayananda.

Homage to Vedic scholars and teachers.

Homage to parents for inspiration and blessings.

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I cannot forget Professor Vachaspati Upadhyaya, Vice-Chancellor, Lal Bahadur Shastri Vidyapeeth, New Delhi, who first read the manuscript of the "Voice of Yajurveda" and enthusiastically encouraged me to go ahead with translation of all the four Vedas for lovers of the Rshis' tradition.

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—Dr. Tulsi Ram Sharma

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About the Author

Dr. Tulsi Ram Sharma

Dr. Tulsi Ram Sharma M.A. English (Delhi, 1949), Ph.D. (London, 1963) has been a university professor, academic administrator, researcher, and writer of long standing with prestigious assignments:

Lecturer in English, Hans Raj College, Delhi

Reader in the Department of English, Kurukshetra University, Kurukshetra (Haryana)

Principal Shivaji College, Delhi

Principal Swami Shraddhanand College, Delhi

Visiting Ford Foundation Scholar, University of Leeds, Leeds (UK)

Professor of English, Department of Languages, B.I.T.S. Pilani (Rajasthan)

Professor Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana)

Besides his professional studies of secular literature in English, Hindi, Sanskrit and Urdu, Dr. Tulsi Ram Sharma has devoted his life and time to the study and discipline of Sacred literature, specially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran, and the writings of Swami Dayananda, and Swami Vivekananda, in search of the essential values of Sanatan Vedic Dharma with reference to their realisation in life and literature through social attitudes, collective action, customs, traditions, rituals and religious variations across the fluctuations of history.

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Dr. Tulsi Ram Sharma's research and publications include:

The Neo-Classical Epic: an Ethical Interpretation (Delhi, 1971)

Trading in Language: The Story of English in India 1781-1981 (Delhi, 1983)

The Original Philosophy of Yoga: Commentary on the Yoga-Sutras of Patanjali (Gurukul Jhajjar, Haryana, 1989)

Bharat Main Angrezi: Kya Khoya Kya Paya (Delhi, 1997)

Swami Dayanand's Vision of Truth (Delhi, 2002)

Translation of *Nine Upanishads* (Delhi, 1992)

Translation of *Swami Dayanand's Sanskar Vidhi* (Delhi, 1995)

Translation of Swami Dayananda's short writings in *Dayananda Granth Mala* (Paropakarini Sabha,

Ajmer, Rajasthan, 1999)

Translation of Swami Satya Pati's *God Realisation through Simple Yoga* (Delhi, 2000)

And a number of articles such as:

"Swami Vivekananda's Vision of Man" (Prabuddha Bharat, 1979)

"G.D.Birla: Gandhi's child", in Birla Felicitation Volume (BITS, Pilani, Rajasthan)

"Search for a Medium of Instruction in India", in Mitra Felicitation Volume (BITS, Pilani)

"Shakespeare as a Creative Yogi" in *Shakespeare: the Indian Icon*, edited by Vikram Chopra for J.L.Halio

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And now translation of the Vedas, in the Arsha tradition of Maharshi Yaska and Swami Dayananda Saraswati.

Dr. Tulsi Ram Sharma has spent the last ten years on this translation of the four Vedas, all the time saying: “I came for this”. While English has been the language of his professional communication, Sanskrit is the voice of his life and living.

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Foreword

Veda Bhashya by Prof. Tulsiram – A step to make Vedas available to the English World

I have had the privilege of going through some of the chapters of Yajurveda Bhashya written by Prof. Tulsiram, a well known Vedic scholar and author of English language and literature. I congratulate him because he has done this translation for an average English reader who is keen to know the Vedas. Knowledge of the Vedas is like the knowledge of science. Vedic language is a scientific language and nobody can understand that without the profound knowledge of Vedangas, especially Nirukta of Maharshi Yaska and the grammar of Panini and Patanjali. Nobody can interpret the Veda mantras without these two. This translation proves that Prof. Tulsiram has done this insightful translation after doing hard work in both Vedangas.

In translating the Vedas, only literal meaning is just not sufficient, sometimes it may create confusion and contradiction. Prof. Tulsiram deeply merges himself into Vedic Mantras, thinking deeply about words, derivatives and analyzes the hidden nuances of meaning in their context. For example, 'Sumitriya na aapa oshadhayah santu…..Yajur. 36, 23': If we take literal meaning in the ordinary sense, "may the waters, vital forces of life, and herbs be friendly to us and may they be enemies to those who hate us and whom we hate", it will not make acceptable sense. After raising some questions, he says, "How can we accept this?" So, after going deeply into the words and context he gives this meaning of the said mantra: **May waters, tonics, pranic energies and medicinal herbs be good friends of our health system and immunity and let the same waters, tonics, pranic energies herbal medicines act against those ailments, diseases and**

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negativities which injure us, which we hate to suffer and which we love to destroy, moreover let them have no side effects because side effects too help the negativities and injure us.

After giving the actual sense of the Mantra he writes that this Mantra is a reasonable prayer for the health programme of an advanced society, and then, logically in the next Mantra, follows the prayer for a full hundred years and more of life and healthy living (Tacchakshurdevahitam purastat-Yajur.36, 24).

The translation by Prof. Tulsiram is without any extraneous motive and without any extra-academic intention. The translation has been done purely as communication of the Vedic message for the welfare of mankind.

While giving his opinion on the Vedas Prof. Tulsiram writes in his Introduction….Veda is the Voice of God revealed in scientific Vedic Sanskrit free from local color and historical facts, therefore Vedic language is to be interpreted and understood according to its own laws and structure, and the only key available for such interpretation is the Nirukta of Maharshi Yaska and the grammar of Panini & Patanjali. According to Maharshi Dayananda Saraswati, 'without reference to these bases of Vedic interpretation certain words have been given a distorted meaning in the translations of **Max Muller, Griffith, Whitney and even Sayana.' Actually the torch light for proper translation today, as Aurobindo says, is the Arsha tradition followed by Maharshi Dayananda Saraswati.**

At the end I will say that this translation of Yajurveda, based on Nirukta and Grammar, follows the known ancient Indian tradition. It is factual, without prejudice or hidden motive. Prof. Tulsiram thinks deeply on every word of the

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mantra, looks into the context and etymology according to Nirukta and then does the translation. I congratulate him on this one more pioneering step to make the knowledge of Vedas available to the western world and the average English knowing reader. May God give him long and healthy life so that he continues to do this kind of stupendous work.

Prof. Dr. Subhash Vedalankar;
Ex-Prof and Chairman of Sanskrit Department,
Rajasthan University, Jaipur, India.
Presently Chairman, Dept. of Sanskrit and Vedic
Vangmaya, Maharshi Dayananda Saraswati University,
Ajmer, Rajasthan, India.

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About Dr. Tulsi Ram Sharma's English translation of the Samaveda

I feel myself fortunate and blest with the Grace of God that I received a few pages of the English translation by Dr. Tulsi Ram Sharma with introduction of the Yajurveda. The comparative views expressed by him about the Vedas are essential for every student of the Veda since it is a further pointer to scientific research in the field of Vedic interpretation.

Its conclusion is true: "In short Veda is an eternal articulation of omniscience, the voice of God". Each work of Prasthana Trayi i.e. Vedanta, Upanishads and Gita is not a take off from the Vedas but a continuation of Vedic studies in its own context of meditation, meditative teaching and a rousing call to action in a situation of karmic crisis. This English translation is a welcome addition to Vedic studies opening truly a new path establishing with ease the Vedas in the service of humanity.

—Dr. Krishna Lal
Former Professor and Head of Sanskrit Department,
University of Delhi. Delhi.

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English Translation of Vedic Hymns: An Opinion

Dr. Tulsi Ram Sharma has taken an uphill task of translating all the four Vedas in lucid and thought provoking English. Most of the translations of Vedas by European scholars depend on the ritualistic meaning given by the medieval commentators like Sayana and others. But Dr. Sharma has taken a new course of translation. He agrees with the idea that the Yajurveda basically propounds the theory of Karma which it explains as Yajna, which neither denotes sacrifice nor mere ritual (Agnihotra etc.). The term Yajna carries a threefold meaning: the worship of God, unification of diverse factors of human society, selfless charity and replenishment of nature and the environment.

The hymns of the Yajurveda carry lofty ideas of spiritual and ethical significance. Most of these mantras are, however, complicated and tough. It is difficult to make out useful meaning and draw important conclusion out of the text. But Dr. Sharma has fully succeeded in drawing out the natural and meaningful content of these mantras. In brief I can say that the present translation of the Vedas will be appreciated by the scholars of this Vedic lore as well as by the lay man who wants to understand the deep meaning of the Vedic texts or at least the basic knowledge hidden in these ancient works. It is all the more satisfying that Dr. Sharma has followed the dicta laid down by Maharshi Yaska and Swami Dayananda Saraswati in translating and explaining the inner wisdom of the sacred mantras.

—Bhawani Lal Bhartiya
Ex. Chairman and Professor
Dayananda Chair for Vedic Studies
Punjab University; Chandigarh

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It has been gratifying to go through the English translation of the Vedas rendered by Dr Tulsi Ram Sharma in as much as it conveys to the English-knowing world effectively the profound meaning and transcendental secrets enshrined in the Vedas. The most salient feature of this translation is its simple and lucid English. The Vedic words have been expounded here following the *yaugik* method of the Arsh tradition set up by Yaska, Panini and Patanjali (as opposed to the *rudhi* method which takes only the historically fixed meanings of words caring little for the context and the subject). As per the Arsh tradition name words like Agni, Vayu, Indra, Marut, etc., are synonyms indicating the various attributive names of the One that is the greatest and the most comprehensive 'Tattva' of existence, the Cosmic Spirit. It was Maharshi Dayananda who for the first time after Yaska and Patanjali advocated and followed this principle of interpretation on the basis of ancient supporting material. Dr. Sharma has religiously stuck to this theory while unfolding the truths enshrined in the Vedas. Obviously Dr Sharma's interpretation of Vedic hymns enjoys the authenticity of the Arsh tradition and challenges the western Vedic perspective and the medieval Indian interpretations of the Vedas which now need to be seriously reviewed in our present day context of science and inter-cultural communication.

—Dr Balvir Acharya
Professor & Head
Department of Sanskrit, Pali & Prakrit
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Rohtak - 124001, Haryana (India)

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MESSAGE

Above the narrow boundaries of country, time, caste and creed, the Vedas have been a treasure house of eternal universal knowledge and spiritual wisdom. There have been numerous attempts by Indians and foreigners to make the knowledge of these Vedas available to the people at large. Among them the Vedic commentaries of the great social and spiritual leader, Maharshi Dayananda are the best works in this field. Inspired by Swami Dayananda, the translation of the *Yajurveda* into English by Dr. Tulsi Ram Sharma is a commendable work in this line. Dr. Tulsi Ram Sharma has been a great devotee of sacred literature, especially Vedas, Upanishads, and various philosophies. His life long study of the Vedas has given him deep insight into Vedic philosophy. His translation of the *Yajurveda* reveals it fully. Here he has translated the *Yajurveda*, the Veda of Karma, in such a way that even a common reader can grasp its essence. He has very effectively brought out how this Veda teaches us to apply spiritual knowledge in practical life. Dr. Tulsi Ram Sharma deserves our congratulations and best wishes for having done translation of all the four Vedas in simple and clear English for the international community.

—Prof. Mahavir
Acharya & Pro-Vice Chancellor
Gurukul Kangri Vishwavidyalaya
Haridwar-249404, Uttarakhand, India

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APPRECIATION

I have gone through some chapters of the English translation of Yajurveda by Dr. Tulsi Ram Sharma. As he has stated at the very beginning of the Introduction, this translation of Yajurveda is meant for an average English-knowing reader who is keen to know: What is Veda? What is it about? Is it old or new? To achieve this object, he has followed the Arsh method of interpretation. Accordingly, for example, he has mostly followed the etymological method of literal translation. But whenever he finds that the literal is not helpful in achieving his intended objective, he adds the implied explanation so that the essence of the Vedic hymn is quite clear. For example, his translation of, 'Yathemam Vacham Kalyanimavadani janebhyah' is rendered as follows—'Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without discrimination of high or low), so should you too communicate it to all people of the world, whosoever, whatsoever, where so ever they be'. That is the technique of Swami Dayananda also.

I regard Dr. Tulsi Ram Sharma as one in the commendable line of Pundit Damodar Satavalekara who studied Sanskrit at a mature age and did unique work in that language. Dr. Sharma has also mastered the Sanskrit language after his retirement and done full justice to the translation of the Veda. He richly deserves our gratefulness, our expression of gratification and our appreciation for succeeding in his sacred mission of presenting an understandable, logical and above all sensible English translation of Vedas which hitherto was unavailable. Thus a long felt need has been fulfilled. I am sure Dr Sharma's method of translation will not only be widely approved but will also be followed by others while translating the Vedas in other languages.

–Dr. Baldev Singh
Formerly Professor of Sanskrit
Himachal Pradesh University, Shimla (India)

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Sadbhavana (Good wishes)

Dr. Tulsi Ram Sharma, is a profound scholar of English, Hindi, Sanskrit and Urdu. But his heart felt devotion goes to sacred literature, especially Vedas, Upanishads, Darshan Philosophy, Puranas, Ramayana, and Mahabharata with concentration on the Bhagwad Gita, Greek, Roman, Sumerian and English Epics, Gathas of Zarathustra, Bible, Quran and the writings of Swami Dayananda and Swami Vivekananda, in search of the essential values of Veda and Sanatan Vedic Dharma. It seems his real spirit and scholarly interest lies in the interpretation of the Vedas. I have gone through some portions of his English translation of Yajurveda and on perusal of this translation, I have marked two characterizing features:

1. His language is perfectly lucid and
2. His translation is faithful to the word and spirit of the Mantras.

Dr. Tulsi Ram Sharma has very correctly observed, "Veda is knowledge of existence, pure and simple, as Science is knowledge. Science is the knowledge of nature as nature is and as it works according to its own laws. In Science, there is no story, no history. Similarly, in the Vedas, there is no story, no history. And just as Science is knowledge in Scientific language, free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language, free from local colour and historical variations."

Veda is 'Knowledge' and knowledge is eternal. The interpretation of the Vedas requires the knowledge of the Arsh technique as explained by the Rshis like Yaska, Panini, Patanjali, Dayananda and Aurobindo.

As Veda is pure knowledge, so is this translation in theArsh tradition, free from myth and history with no local colour, no attitude, no motive, except pure communication of the Original for all.

With best wishes to the author and specially to the readers,

—Umakant Upadhyaya
Formerly Professor of Economics,
Calcutta University.

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To the Reader

This translation of the 'Hymns of Yajurveda' is an English Version of the Yajurveda for the common reader who wants to acquaint himself or herself with the content of this divine message of the dynamics of Karma, both human and divine, in the context of the nature, structure and purpose of the universe and the condition and position of the human being in it. While the opening mantra launches the human being on life with the exhortation: "Be vibrant as the winds", the closing mantra seals the success of vibrant humanity in action with the final achievement of "Om Kham Brahma" with Grace Divine.

Life according to the Yajurveda is a journey from the beginning-less beginning to the endless end with the message:

Immortal child of Divinity,
Your roots go deep to Eternity,
Your reach is unto Infinity.
And your path is up and onwards,
Never never downwards.

This version is a scientific translation of the text within the parameters of Yaska and Dayananda with rational understanding of Sayana at the one end and the western scholars at the other. Sayana's translation is ritualistic especially with reference to yajna. It came at a time when the "Renaissance, Re-awakening of Learning" was far off, not yet just at the next door. Even communication between the East and the West was not as hectic as it became after the advent of the East India Company into India. Thus mutual criticism and appreciation too was silent rather than vocal. Hence Ritualism was just the thing acceptable to a society settled on the side of stagnation more than of fermentation.

Ritual, of course, is sacred. It is the most meticulous programme of action in pursuit of a holistic plan of life and living which arises from a spiritual vision of Divinity. It is conducted with unreserved commitment of will in faultless action, and completed with total surrender in absolute faith. For this reason yajna in Veda and Upanishad, is described as the highest human

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action, "Shreshthatamam karma". This view is accepted in this translation too. But in addition, an extended interpretation of the same view of yajna is incorporated and followed in the light of Swami Dayananda, and also as warranted by the exhortation in the opening mantra: "Apply yourself to the highest form of action, yajna, in the service of Indra, lord of the universe, for the glory of the human nation". The highest actions in the world of existence, the creative evolution of the universe under the immanent presiding presence of Divinity, and the total corporate action of humanity for progress, peace and freedom, all this is yajna. And this idea leads us to discover for ourselves and understand the science, art and technology of participative living for progress, from the individual level, through the social, to the cosmic, as universal Yajna, human, natural and divine.

There may or may not be an escape from Sayana, but there is no possible escape from Dayananda, and even from westerners especially for the sake of caution and self correction.

I respect the western translators for their clarity and their art of communication. In addition, I find that they did recognise that the ideal way to interpret and explain the Sanskrit words of Indian scriptures such as Vedas was to trace back every word to its root, deconstruct and reconstruct it with the addition of the affixes, and then structurally explain its meaning. That precisely was the approach of Yaska, Panini, Patanjali and Swami Dayananda. Monier Williams, author of the well known *Sanskrit English Dictionary,* himself admired the Indians for their scientific approach to language, specially Sanskrit:

"I draw attention at the very threshold to the fact that the Hindus are perhaps the only nation, except for the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language." (Introduction, p. xii)

He continues in relation to Sanskrit: "The synthetical process which comes into operation in the working of those laws may be well called Samskarana, 'putting together', by which I mean that every single word in the highest type of language (called Sanskrita) is first evolved out of a primary 'Dhatu'—a Sanskrit

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term usually translated as 'Root', but applicable to any primordial constituent substance, whether of words, or rocks, or living organisms, and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents." [Sanskrit, thus, becomes a language correspondence of the evolution, structure and dynamics of the world of reality, and Veda as articulation of the reality of existence.]

"Furthermore, the process of 'putting together' implies, of course, the possibility of a converse process of vyakarana. by which I mean 'undoing' or decomposition (deconstruction), that is to say, the resolution of every root-evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist, in combining elementary substances into solid forms, and again in resolving these forms into their constituent ingredients." (p. xii). And in respect of this special character, Sanskrit, he says, is a different language from the Semitic languages (of which the Bible and the Quran are expressions).

And yet, in spite of this clear understanding of Sanskrit, an Arsha dictionary remained with him only "a beautiful philological dream, a dream, however, which could not receive practical shape without raising the Lexicon to a level of scientific perfection unsuited to the needs of ordinary students." (p. xiii)

Why unsuited? **The answer lies in his mission and the main object of his mission. The scientific way of interpretation and explanation was counter to the purpose for which Monier Williams was appointed Professor of Sanskrit at Oxford** where he occupied the Boden Chair after H.H.Wilson who had been a member of the Committee of Public Instruction in India under Lord Macaulay as Chairman and Lord William Bentinck as Governor General of India. And then English had been accepted and introduced as the medium as well as the content of Education.

Monier Williams says: "One consideration which led my predecessor (Professor H.H.Wilson) to pass on to me his project of a root-arranged Lexicon was that, on being elected to the Boden Chair, he felt that the elaboration of such a work would be incompatible with the practical objects for which the Boden

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Professorship was founded**. . . The main object was really a missionary one, as I have shown in the Preface of this volume."** (p. xi)

The object, Professor Williams explains in the Preface to his Dictionary (p. ix): "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (that is, the Bible) into Sanskrit, so as *'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'*.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master, I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures into Sanskrit, and for the promotion of a better knowledge of the religions and customs of India as the best way to a knowledge of the religious needs of our great Eastern Dependency (India). My very first public lecture delivered after my election (to the Boden Chair) in 1860 was on 'The Study of Sanskrit in Relation to Missionary Work in India' (published in 1861)". (pp. xxi)

For any student of Veda, specially in India, in fact anywhere, it is difficult to overlook the words of Monier Williams in the Preface and Introduction to his Dictionary of Sanskrit, for the reason that **from translation of Christian Scriptures into Sanskrit with a missionary motive, the translation of Sanskrit Scriptures into English was but the next and 'logical' step with that same missionary motive of conversion, one to extol, the other to denigrate:**

One example, of extolment, is the following translation of the Bible, 'The Gospel according to John':

Yohana-likhitaḥ Susamvādaḥ;
Īshvarasya vākyam Yishor mahatvam avatāra kathā ca.

Jesus here is presented as an Avatara, someone a very God for the traditional Hindu, although the Gospel does not mention the incarnation at all. (The translation of The Bible in Sanskrit by J.Wenger is available on the internet.)

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The other example, of denigration, is given here below from W.D. Whitney's translation of the Atharvaveda (7, 107, 1) edited and revised by K.L. Joshi, published by Parimal Publications, Delhi, 2004:

Namaskṛtya dyāvāpṛthivībhyāmantarikṣāya mṛtyave.
Mekṣāmyūrdhvastiṣṭhan mā mā hinsiṣhurīśvarāḥ.

"Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the Lords (Ishvara) harm me."

I give below an English rendering of the same mantra translated by Pundit Satavalekara in Hindi:

"Having done homage to heaven and earth and to the middle regions and Death (Yama), I stand high and watch (the world of life). Let not my masters hurt me."

An English rendering of the same mantra translated by Pundit Jai Dev Sharma in Hindi is the following:

"Having done homage to heaven and earth (i.e. father and mother) and to the immanent God and Yama (all Dissolver), standing high and alert, I move forward in life. These masters of mine, pray, may not hurt me."

I would like to quote my own translation of the mantra now under print:

"Having done homage to heaven and earth, and to the middle regions, and having acknowledged the fact of death as inevitable counterpart of life under God's dispensation, now standing high, I watch the world and go forward with showers of the cloud. Let no powers of earthly nature hurt and violate me."

'Showers of the cloud' is a metaphor, as in Shelley's poem 'the Cloud': "I bring fresh showers for the thirsting flowers", which suggests a lovely rendering.

The problem here arises from the verb 'mekshami' from the root 'mih' which means 'to shower' (*sechane*). It depends on the translator's sense and attitude to sacred writing how the message is received and communicated in an interfaith context with no strings attached (or unattached).

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This extolment and denigration was happening around the time when the English language, English education and missionary work had been introduced into India and was raging on top. Swami Dayananda faced this challenge with boldness and caution, still with an open mind, all prepared even for correction. He based his interpretation of the Vedas on *Nirukta* and the etymological principles of word interpretation, and interpretation of the word in the context, both local and total, because the local is an integral part of the total whole.

We are living in an age of science and reason, democracy and freedom, globalism and global communication, and we feel the need for a free and frank interfaith dialogue. In such an age, ritualism and mythology is not enough. If we want to understand and present Veda as a body of universal knowledge and articulation of divine awareness of existence, there is no escape from Yaska, Panini, Patanjali, Dayananda and Aurobindo, because they provide the key principles and practice of scientific interpretation of an ancient scientific language such as Vedic Sanskrit which has no historical parallel for comparison. The language of science tells no stories, no myths. It states the truth pure and simple. Hence the resort to Swami Dayananda, either before or after Sayana and the western scholars, is indispensable.

There is one observation I must make on Swami Dayananda. Swami Dayananda has given a socio-economic orientation to the Vedic mantras because he underscores the relevance of the Vedas to the social, economic and political situation of humanity, especially in India, which was necessary and highly meaningful. For example, the Ashwins, in general, are the complementary powers of nature and humanity working as twin forces like the positive and negative currents of electricity, or like the theoretician and the laboratory man, or the curative and recuperative powers of medicine and nature's powers of rejuvenation. Swami Dayananda often explains such powers in the interest of practical understanding: he defines them as teacher and preacher, or father and mother, sun and moon, fire and water, prana and Apana energy, ruler and council, scientist and engineer, and so on, depending on the mantra context. Sometimes it appears as if he is delimiting the open-ended general meaning of the Veda.

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But we should be careful before we say so, and realise that the definiteness of his meaning is illustrative and in no way exhaustive. In this translation such situations have been appreciated and the meaning has been kept open ended, inclusive of the meanings given by Swami Dayananda, as suggested by Yaska and the etymology of the terms. In short, this translation has been done with cautious reference to Sayana, under the guidance of Swami Dayananda, with respect for Pundit Satavalekara and with very careful observance of the western anglers.

Pundit Satavalekara comes in between Sayana and swami Dayananda for his excellent syntactic structures of mantra meanings in continuous Hindi. But he explains words such as Indra, Agni, Ashwins, Vrtra, Trita, Bhujyu, Kashyapa, Jamadagni, etc. as proper names so that the mantra appears to be a mythical or historical statement of either fact or fiction. But Swami Dayananda interprets these terms in the yaugic manner and explains them as scientific terms of the forms, functions, orders and attributes of the powers of existence representing the manifestive diversity of one Divinity and one Prakrti in the state of objective existence. These words are not historical names, because the time context of the creation of the Vedas remains unknown beyond history and imagination as even Max Muller confessed in his Gifford lectures in 1890.

This translation respects the entire tradition of Vedic interpretation, and under the guidance of this tradition takes Vedic interpretation to the original level of scientific rationality in the context of modern consciousness, modern language and global culture, a message both sanatan and, at the same time, modern (ref. Atharva, 10,8,23).

Take just one example of the problem I have faced, with the solution I have suggested: Yajurveda (36, 23) says, if we take the literal meaning in the ordinary sense: "May the waters, pranic energies and herbs be friendly to us and may they be enemies to those who hate us and whom we hate." How can we accept this? How can the same waters, tonics and herbs be good friends to us and enemies to those we hate or those who hate us? Medicine is medicine after all. This is excellent stuff for a translator who

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believes that Vedic poetry is nothing but the voice of a tribal society in the barbaric, not civilized, state of social evolution. But let us think deeply. What is the context? Who are our enemies in that context? Who or what are those that injure us? What are those we hate or want to injure and destroy? The context is health. In the context of health, they are the ailments, diseases, germs and bacteria, viruses, negativities and side effects of medicines in our system. So the correct and scientific interpretation in the context of health would be: "May waters, tonics, pranic energies and medicinal herbs be good friends of our health and immunity system and let the waters, tonics, pranic energies and herbal medicines act against those ailments, diseases and negativities which injure us, which we hate to suffer and which we love to destroy. Moreover let them have no side effects because side effects too aggravate the negativities and injure us." This is the reasonable prayer and health programme of an advanced society. And then, logically in the next mantra, follows the prayer for a full hundred years and more of life and healthy living (Yajurveda, 36, 24). Veda thus is food for thought.

In human terms: If a legendary celebrity can admire another human figure as "inscrutable, apocalyptic, a mysterious poem written in flesh and blood", how much more – infinitely more– mysterious, inscrutable, apocalyptic would be the Cosmic Poem (Devasya Kavyah) created in the language of the Ultimate Vision?

Veda is a Cosmic Poem: the more we know, the more we know the Veda, and the more we know the Veda, the more we know.

Indeed, every reader should stand before the Veda, every verse of It in fact, as Arjuna stood before the Cosmic Krishna, waiting and watching intently, for the burst of a thousand suns, for the Dawn on top of the Earth, for the Revelation.

May the light burst forth, I pray.

—Tulsi Ram

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Introduction to Samaveda

This translation of Samaveda is meant for an average English knowing reader who is keen to know:

What is Veda? What is it all about? Is it old or new?

If it's old, what is its relevance today? And if it is relevant, is it relevant to me also? Or is it relevant only to some particular community in some particular country at some particular time?

These are relevant questions especially in an age of science, democracy and globalism.

Veda is Divine Knowledge in metalanguage. The very word 'Veda' means knowledge. It is derived from the root 'vid', which means: 'to be, to know, to think, to benefit from' and 'to communicate'.

So whatever is is Veda: the very world of existence is Veda. The knowledge of the world of existence is Veda. The extension of knowledge through thought and research further is Veda. And to use that knowledge for the benefit of mankind with the protection and preservation of nature and the environment, without hurting any form of life, that is Veda.

Veda is knowledge, pure and simple, as science is knowledge. Science is knowledge of nature as nature is and as it works according to its own laws. In science, there is no story, no history. Similarly in the Veda, there is no story, no history. And just as science is knowledge in scientific language free from local colour and historical variations of form and meaning, so Veda too is knowledge in scientific language free from local colour and historical variations. Therefore Vedic language has to be interpreted and understood according to the laws and technique of its own structure as stated by seers such as Yaska, Panini and Patanjali and as explained by Swami Dayananda in his grammatical works and his notes on Vedic words in his commentary on the Vedas.

But there is a difference between scientific knowledge and Vedic knowledge: While science is knowledge of nature to the extent that man has been able to discover it, Veda is the

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quintessential knowledge of all that is, including Nature and humanity, all that happens, all that we are, all that we do, and all that we reap in consequence of our action. It is the Original and Universal knowledge of the Reality of Existence and the Ideality of our aspirations, covering the facts and processes of existence, their interaction and the laws that operate in the interaction. In short, Veda is an eternal articulation of Omniscience, The Voice of God.

Vedic knowledge is classified thematically into three: Stuti, Prarthana and Upasana. Stuti, praise, is solemn reverential remembrance and description of the attributes, nature, character and function of divine powers. Prarthana, prayer, is an autosuggestive resolution to realise our limitations and rise above those limitations by calling on Divinity for aid and blessings when we have exhausted our effort and potential. Upasana is meditation, the surrender of our limited identity to open out and participate in the Divine Presence. Stuti implies knowledge (Janana), Prarthana implies humility and action (Karma), and Upasana implies total love and surrender (Bhakti). In consequence, formally, Vedic knowledge is divided into four:

Rgveda is the Veda of Knowledge, Yajurveda is the Veda of Karma, Samaveda is the Veda of Bhakti, and Atharva-veda is Brahma Veda, an umbrella, celebrating the Divine Presence as in Book 10, hymns 7 and 8.

Yajurveda is Karma Veda, knowledge of the application of knowledge in practical living in a positive, creative and constructive manner at both the individual and the collective level. This way of living and working is "Yajna" which, in simple words, means a selfless and participative way of living and thereby creating the maximum out of the minimum for all, including nature, humanity, the environment and the whole universe, with complete faith in the living, breathing, organismic, intelligent, self-organising, self-conscious, Sovereign System. Living the yajnic way, we realise that Nature is an organism, a tree, Ashwattha, and the entire cosmos including ourselves is a Purusha, and we as human beings are but cells in this Divine Purusha. Without living this way in a state of full awareness, we cannot realise that you and I, Mother Nature and the Supreme Brahma

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are all together, one in union and communion.

Vedic knowledge then is the Divine knowledge of life in existence from the dimensionless point and particle unto Infinity. And prayerful living and communion in meditation and yoga means: Self-integration of the particle, Re-integration of the part with the whole, and Re-union of the finite with the Infinite.

Vedas are the essence of life, and Samaveda is the essence of the Vedas, says Chhandogyopanishad, 1, 1, 1-2:

"Of all these elements (Akasha, Vayu, Agni, Apah, and Prthivi) the earth is the essence. The essence of Earth is waters. The essence of waters is oshadhis, herbs. The essence of oshadhis is Purusha, the human being. The essence of humans is Vak, speech. The essence of Vak is Rk. Rgveda. The essence of Rks is Sama. The essence of Sama is Udgitha, the cosmic resonance of Aum. That Aum, chant, sing and worship in meditation."

Lord Krishna, divine persona of the Gita, also says: Of the Vedas, I am Sama (10, 22).

Samaveda is a symphony of mantric songs sung by the seers of all time in a state of Ananda. It consists of 1875 mantras which, except for about 100, are common with the celebrative mantras of Rgveda. In some mantras there are minor variations from the Rks, turning descriptive celebrations into prayerful songs of meditative ecstasy.

Samaveda is codified in two parts: the first is Purvarchika, the former phase of celebration (1-640 mantras), and the second is Uttararchika, the latter phase (651-1875 mantras), with an intermediary phase titled Mahanamnyarchika of ten mantras (641-650).

The Purvarchika consists of four sections:

Agneya Kanda (Chapter 1: mantras 1-114)

Aindra Kanda (Chapters 2-4: mantras 115-466)

Pavamana Soma Kanda (Chapter 5: mantras 467-585)

Aranyaka Kanda (Chapter 6; mantras 586-640)

Intermediary Mahanamnyarchika (mantras 641-650)

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The Uttararchika consists of twenty one chapters (mantras 651-1875).

The theme of Samaveda is, predominantly, musical celebration of three attributes of the Godhead, Parama Brahma: Agni, Indra and Soma. Here and there, there are other themes too, but they are rare rather than frequent: Indragni, Mitra-Varuna, Usha, Ashvins, Maruts, Aditya, Vishvedeva, Surya as Atma, Sarasvati, Savita, Brahmanaspati, Vishnu, Brhaspati, and Vishvakarma.

However, these themes do not mean different deities, they are reflections of the existential manifestation of the same One Brahma, immanent as well as transcendent. God is One, says Rgveda (1, 164, 46), holy sages speak of It in many different ways by different names such as Agni, Indra, Mitra, Varuna and many more. Atharva-veda, in fact, has almost the last word: God is one, only one, neither two nor three nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten (13, 4, 12 and 16-18). The celebration of Agni, Indra and Soma is celebration of the One Supreme Divinity, the original, ultimate and eternal Unity of existence reflecting in infinite variety, Aum.

Aum: this alone is the imperishable Divine, the Word. This all is the expansive creative evolution of That, the living articulation of That, the Veda, the Sama. That is the Seed (Gita, 7, 10), that is the womb, Hiranyagarbha (Rgveda 1, 121, 1), That is the Tree of Existence (Rgveda 1, 164, 20), the Ashvattha (Kathopanishad 2, 3, 1) which grows on and on from the root to the expansive filaments (Gita, 15, 1-2), the germination as well as the termination of a life cycle in Eternity. That is the Purusha, self-conscious, self-articulative, self-generative, self-progressive, self-recessive, Cosmic Personality (Rgveda 10, 90, 1-16). That same is Agni, Indra, Soma and others of Samaveda. Sama celebrates That in music in a state of Ananda.

All the 1875 mantras of Samaveda, each mantra being like a note of a Raga, make up the symphony of the divine Rks of the Sama, the Song Celestial of the variety, stability, unity, peace and bliss of life for the yearning soul:

The celebration of Agni is the celebration of the divine

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warmth of life, of the light of the world and of the love and passion for living. Indra is the power of life, the power of the world and the love and passion for the rectitude of living. Soma is the poetry, beauty and pleasure of life, the sweetness and joy of the world and the bliss and beatitude of the soul's experience in its reunion with Divinity in Samadhi.

Who then is the poet of the Vedas? The answer is in Yajurveda 40, 8: That Cosmic Spirit which pervades and rules every moving particle in the moving universe is "the poet, thinker, all-comprehending, and self-existent". That is the Lord who creates the world of existence, ordains the Laws of its dynamics, and reveals the poetry of its beauty and majesty, the Vedas. "From that Lord of universal yajna were born the Rks and Samans. From Him were born the Chhandas of Atharva-veda and from Him were born the Yajus", (Yajurveda 31, 7). The Vedic lore comes in Pura-kalpa, the beginning of the world of humanity (Shvetashvataropanishad, 6, 22) and when its function is over at the end of the kalpa, one cycle of existence, it retires into Brahma-loka (Atharva-veda 19, 71, 1).

The Vedas were revealed by the Lord Omniscient to four primeval Rshis: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva-veda to Angira, directly in their spiritual consciousness. The Sage Brahma received and collected the four from them and passed them on to other sages.

When were the Vedas revealed? What is their age? How old are they? As old as the age of humanity on earth. The Lord who creates humanity leaves them not to nature like animals. He enlightens them with the knowledge of existence and their place in the world with the vision of their journey and its culmination. Swami Dayananda works out the age of the Vedas on the basis of Surya Siddhanta which in the year 2010 A.D. comes to 1,96,08,53,110 years.

If someone does not accept it and insists on historical proof, let us listen to Max Muller from whom we learn of the problem of the date or dates but with no possibility of solution on scientific and historical grounds.

Max Muller is known as a world renowned Vedic scholar

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and exegesist of the West. Max Muller once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. Later, he himself warned his students that "Whether the Vedic Hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix .... Whatever may be the date of the Vedic hymns... they have their own unique place and stand by themselves". Such daring presumptions of western scholars about the date of the Vedas are exposed by Graham Hancock in his latest researches, in his explosive book: *Underworld: The Mysterious Origins of Civilization (2002).*

Hancock first gives the range of dates accepted by Western scholars such as Max Muller and Dr. Mitchiner, a great authority on ancient Sanskrit texts: Vedas 1500-800 BC, Brahmanas 900-600 BC, Aranyakas 700-500 BC, Upanishads 600-400 BC, Mahabharata 350 BC-50 AD, Ramayana 250 BC-200AD, Puranas AD 200-1500. "Amazing!" says he: **"Whether starting in 1500 BC, 1400 BC or 1200 BC, the timelines, suggested for the compilation and codification of the Vedas, all rest on the now thoroughly falsified and bankrupt (and rejected) idea of an Aryan invasion of India around 1500 BC". He continues: 'There was no such thing as an Aryan race that spoke Indo-European languages and authored the Vedas, there was no such event as an Aryan invasion of India.** 'Arya' does not mean a race, it means a noble, educated and cultured person. So once the hypothesis of the Aryan invasion is rejected, the structure of the supposed dates of the Vedas and other texts crumbles like a house of cards.' And then he sums up the view of the Western approach to the Vedas and Indian civilization: **"Almost everything that was ever written about this literature and civilization before five years ago (i.e., before 1997) is wrong."** (See pp. 131, 116, 129)

Max Muller himself in his Gifford Lectures in 1890 had confessed that "no power on earth could ever fix" the date of the Vedas. Even Mitchiner himself concedes that "the dating of Sanskrit texts is a notoriously difficult problem" (Quoted Ibid p. 131)

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Who could then possibly speak the truth about ancient Indian civilisation and the Vedic literature? Says Hancock (p. 105): **"Perhaps we are coming to a time when ancient India will speak for herself again after millennia of silence."** It was Swami Dayananda who spoke for India and the Vedas in the Rshis' tradition after millennia of silence to correct the distortions of Indian history and redeem Vedic literature and the Vedic tradition.

If no history, no Science, no human imagination can help, better follow the sages' tradition, Surya Siddhanta, and the daily sankalpa of the dedicated Brahmanas. And lastly follow the internal evidence of the Vedas themselves: Vedas are the Original, Universal, Eternal articulation of Divinity, by Divinity, for humanity at the beginning of human creation. (Yajurveda, 26, 2; Shvetashvataropanishad, 6, 18)

Since Vedas are the oldest recorded knowledge of the world, no one can guess how much time, even ages, might have passed between the Vedas and the next work in Sanskrit. If so, there is no other work in Sanskrit comparable to the Vedas. Consequently the language of any other work would not provide any clue for the interpretation of Veda mantras. Vedic language then has to be interpreted on its own, and the only key available for such independent interpretation is the *Nirukta* and *Nighantu* of Maharshi Yaska, the grammatical works of Panini and Patanjali, and Swami Dayananda's notes in his commentary on Vedic verses explaining the structure and meaning of the words. Without reference to these bases of Vedic interpretation, certain words have been given a very distorted meaning in other translations by Max Muller, Griffith, Whitney, and even Sayana. The torch light for proper translation today is the Arsha tradition followed by Swami Dayananda.

The Arsha way is the only right way, the key, to discover the truth of the Vedas. According to Shri Aurobindo, Swami Dayananda alone, in modern times, possessed this key to the secret of the Vedas. Interpreted this way the Vedas shine in their essential scientific refulgence. As science is pure knowledge, no story, no history, no mythology, so are the Vedas, pure knowledge: knowledge of nature, mind, spirit, human society, Dharma, the

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dynamics of existence and the right way of living as individuals and as members of organised society upto the international level. Even Max Muller, though he was once committed to uprooting the religion of India by his arbitrary translation of Rgveda, had to admit in his Biographical Essays that: "To Swami Dayananda, everything contained in the Vedas was not only perfect truth, but he went one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam Engines, Electricity, Telegraphy and Wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas". In fact Shri Aurobindo in his essay on "Dayananda and the Veda" goes even further: "There is nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion (i.e., Dharma). I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case, Dayananda has rather understated than overstated the depth and range of the Vedic wisdom (see 'Bankim, Tilak, Dayananda', p. 57).

The basic requirement of scriptural interpretation for us is faith and intellingential solemnity, not doubt and cynicism. This way, if we want to confirm our faith in the scientific vision of the Veda, refer to Rgveda 1, 34, 7 and 9 for three-stage rocket chariot of the Ashwins, to 1, 36, 18 for Agni missile, to 1, 37, 3 for winds and communication, to 1, 46, 10 for concentration of light, to 1, 52, 1 and 1, 36, 1 for the science of missile defence and space-craft, to 6, 46, 11 for missiles and war heads, and so on. The position of the solar system with planets and satellites, earth's and sun's gravitation, solar healing, parliamentary democracy, organisational structure of the nation and the international world, water and electric energy, and so many other subjects are hinted at in Vedic verses. We need serious research to work out the details. Had even Einstein read the Purusha Sukta of the Vedas, Brahma Sutras and Sankhya Vaisheshika philosophy, probably he would have found clues to his search for Unified Field theory of the universe.

Beyond faith and intelligential solemnity we need vision, potential Darshan of the Vedic Rshis. Once you have had the vision

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of truth, doubts disappear and questions recede into silence because, then, nothing shines but the Truth, and Divinity Itself reveals It's Reality with showers of Grace. In this mood and in this spirit, I suggest, you start your search for Vedic Truth and the Mystery of Existence.

Lastly, if the Vedic lore is as old as humanity itself, what is its relevance today in the modern world? Ask yourself other questions: What is the relevance of Galileo or Newton or the Theory of Relativity, two plus two makes four, Swaraj, the Vedic word for freedom and self-discipline? Truth is truth, when the statement was or is made is irrelevant. Vedic truth, if you find it convincing and acceptable, is relevant not only for today but also for all time, to every person, everywhere.

Yajurveda itself says (26, 2):

"Yathemam vacham kalyanim avadani janebhyah":

Just as I speak (reveal) this auspicious holy Word of the Veda for all people (without any discrimination of high or low), so should you too communicate it to all people of the world whoever, whatever, whenever, wherever they be.

—Tulsi Ram

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	lṛ	ॡ	ṝ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ   विसर्ग (ः) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h
(ऽ)	'	ॐ	m̆				

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OM

SAMAVEDA

सामवेद

Part 1 (Purvarchika)

Agneya Kanda

CHAPTER–1

1. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि॥ १ ॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic performance, and take the honoured seat in the assembly. (Rg. 6-16-10)

2. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः।
देवेभिर्मानुषे जने॥ २ ॥

Tvam agne yajñānām hotā viśveṣāṁ hitaḥ.
Devebhir mānuṣe jane.

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental

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programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

3. Agni Devata, Kanva Medhatithi Ṛshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ ३ ॥

Agniṁ dūtaṁ vṛnīmahe hotāraṁ viśvavedasam. Asya yajñasya sukratum.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-1)

4. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।
समिद्धः शुक्र आहुतः॥ ४ ॥

Agnir vṛtrāṇi jaṁghanad draviṇasyur vipanyayā. Samiddhaḥ śukra āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation. (Rg. 6-16-34)

5. Agni Devata, Ushana Kavya Ṛshi

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम्।
अग्ने रथं न वेद्यम्॥ ५ ॥

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Presṭhaṁ vo atithiṁ stuṣe mitram iva priyam.
Agne rathaṁ na vedyam.

I sing and celebrate for you the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who, like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

6. Agni Devata, Suditi-Purumidhau Angirasau, tayor va anyatara Ṛshi

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः।
उत द्विषो मर्त्यस्य॥ ६॥

Tvaṁ no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.

Agni, leading light of life, with your mighty powers and grandeur, protect us against all material, moral and social adversity and all mortal jealousy and enmity. (Rg. 8-71-1)

7. Agni Devata, Bharadvaja Barhaspatya Ṛshi

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः।
एभिर्वर्धास इन्दुभिः॥ ७॥

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.
Ebhir vardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)

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8. Agni Devata, Vatsa Kanva Ṛshi

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात्।
अग्ने त्वां कामये गिरा ॥ ८ ॥

Ā te vatso mano yamat paramāc cit sadhasthāt.
Agne tvāṁ kāmaye girā.

The dear dedicated sage adores you, Agni, and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

9. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत।
मूर्ध्नो विश्वस्य वाघतः ॥ ९ ॥

Tvām agne puṣkarād adhyatharvā niraman-thata. Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe. (Rg. 6-16-13)

10. Agni Devata, Vamadeva Ṛshi

अग्ने विवस्वदा भरास्मभ्यमूतये महे।
देवो ह्यसि नो दृशे ॥ १० ॥

Agne vivasvadābharāsmabhyam ūtaye mahe.
Devo hyasi no dṛśe.

Agni, lord omniscient and self-refulgent, for our protection, progress and perfection of the highest order, bring us the light so that we may see. For us, you are

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the light, prime benefactor, first giver.

11. Agni Devata, Ayuṅksvahiḥ Ṛshi

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः।
अमैरमित्रमर्दय॥ ११॥

Namaste agna ojase gr̥ṇanti deva kr̥ṣṭayaḥ.
Amair amitram ardaya.

Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

12. Agni Devata, Vamadeva Gautama Ṛshi

दूतं वो विश्ववेदसं हव्यवाहममर्त्यम्।
यजिष्ठमृञ्जसे गिरा॥ १२॥

Dūtam vo viśvavedasam̆ havyavāham amartyam. Yajiṣṭham r̥ñjase girā.

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all. (Rg. 4-8-1)

13. Agni Devata, Prayoga Bhargava Ṛshi

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः।
वायोरनीके अस्थिरन्॥ १३॥

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Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

14. Agni Devata, Madhucchanda Ṛshi

१ २ ३ १ २ ३ १ २ ३ २ ३ २
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्।
२ ३ १२ ३ १ २
नमो भरन्त एमसि॥ १४॥

Upa tvāgne dive-dive doṣāvastar dhiyā vayam.
Naṃo bharanta emasi.

Agni, lord omniscient, day by day, night and day, with all our heart and soul we come to you bearing gifts of homage in faith and humility. (Rg. 1-1-7)

15. Agni Devatah, Ajigarti Shunahshepa Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
जराबोध तद्विविड्ढि विशेविशे यज्ञियाय।
१ २ ३ १ २ ३ २
स्तोमं रुद्राय दृशीकम्॥ १५॥

Jarābodha tad viviḍḍhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

16. Agni Marutah Devatah, Kanva Medhatithi Ṛshi

२ ३ १ २र ३१ २ ३ २ ३ १ २
प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे।
३ १ २ ३ १ २
मरुद्भिरग्न आ गहि॥ १६॥

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Prati tyaṁ cārumadhvaraṁ gopīthāya pra hūyase. Marudbhir agna ā gahi.

Agni, fire energy of nature, come with the winds, you are invoked and kindled for the preservation and promotion of the beautiful holy yajna (of the earth for her children). (Rg.1-19-1)

17. Agni Devata, Ajigarti Shunahshepa Ṛshi

२ ३ २ ३ १२ ३ १ २ ३ १ २र
अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
३ १ २ ३ १ २
सम्राजन्तमध्वराणाम् ॥ १७ ॥

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantamadhvarāṇām.

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

18. Agni Devata, Prayoga Bhargava Ṛshi

३ १ २र ३ १ २र
और्वभृगुवच्छुचिमप्नवानवदा हुवे ।
३ १ २ ३ १ २
अग्निं समुद्रवाससम् ॥ १८ ॥

Aurvabhṛguvacchucimapnavānavadā huve. Agniṁ samudravāsasam.

Like a mature and self-disciplined sage and scholar of nature and spirit, I invoke and study Agni, the fire energy, concealed in the sea and the sky and the psychic energy abiding in the mind. (Rg. 8-102-4)

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19. Agni Devata, Prayoga Bhargava Ṛshi

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः।
अग्निमिन्धे विवस्वभिः॥ १९॥

Agnim indhāno manasā dhiyaṁ saceta martyaḥ. Agnim indhe vivasvabhiḥ.

When the mortal starts lighting the fire in the vedi, let him, with his whole mind in concentration, call up all his faculties of perception, thought and action and say: I light the fire with the sun rays and, all my knowledge, will and awareness, awaken the divine in the soul. (Rg. 8-102-22)

20. Agni Devata, Vatsa Kanva Ṛshi

आदित्प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम्।
परो यदिध्यते दिवि॥ २०॥

Ādit pratnasya retaso jyothiḥ paśyanti vāsaram. Paro yadidhyate divi.

And then the devotees see like day light the self-refulgence of the eternal lord and source of life who shines above and beyond the day through the night of annihilation too. (Rg. 8-6-30)

21. Agni Devata, Prayoga Bhargava Ṛshi

अग्निं वो वृधन्तमध्वराणां पुरूतमम्।
अच्छा नप्त्रे सहस्वते॥ २१॥

Agnim vo vṛdhantam adhvarāṇām purūtamam. Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most

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ancient power of the first order that leads you to advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

22. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निस्तिग्मेन शोचिषा यंसद्विश्वं न्या३त्रिणम्।
अग्निर्नो वंसते रयिम्॥ २२ ॥

Agnis tigmena śocisā yam̆sad viśvam nyātriṇam. Agnir no vam̆sate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants. (Rg. 6-16-28)

23. Agni Devata, Vamadeva Gautama Ṛshi

अग्ने मृड महाँ अस्यय आ देवयुं जनम्।
इयेथ बर्हिरासदम्॥ २३ ॥

Agne mṛḍa mahām̆ asyaya ā devayum janam. Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve. (Rg. 4-9-1)

24. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्ने रक्षा णो अंहसः प्रति स्म देव रीषतः।
तपिष्ठैरजरो दह॥ २४ ॥

Agne rakṣā ṇo am̆hasaḥ prati sma deva rīṣataḥ. Tapiṣṭhairajaro daha.

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Agni, fiery ruler and generous lord of enlightenment, save us from sin, protect us from the sinful and the destroyers. Lord eternal and unaging, with your blazing law, justice and discipline, burn out evil, evil deeds and evil doers. (Rg. 7-15-13)

25. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः।
अरं वहन्त्याशवः॥ २५॥

Agne yuṅkṣvā hi ye tavāśvāso deva sādhavah.
Araṁ vahantyāśavah.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

26. Agni Devata, Vasishtha Maitravaruni Ṛshi

नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम्।
सुवीरमग्न आहुत॥ २६॥

Ni tvā nakṣya viśpate dyumantam dhīmahe vayam. Suvīram agna āhuta.

Agni, loving and accessible protector and ruler of the people, brilliant and generous chief of heroic brave, universally honoured and invoked, we love and enshrine you in our heart and home with faith and reverence. (Rg. 7-15-7)

27. Agni Devata, Virupa Angirasa Ṛshi

अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम्।
अपां रेतांसि जिन्वति॥ २७॥

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Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam. Apāṁ retāṅsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

28. Agni Devata, Ajigarti Shunahshepa Ṛshi

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्।
अग्ने देवेषु प्र वोचः ॥ २८ ॥

Imamū ṣu tvam asmākaṁ saniṁ gāyatraṁ navyām̆sam. Agne deveṣu pra vocah.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

29. Agni Devata, Gopavana Atreya Ṛshi

तं त्वा गोपवनो गिरा जनिष्ठदग्ने अङ्गिरः।
स पावक श्रुधी हवम् ॥ २९ ॥

Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ. Sa pāvaka śrudhī havam.

Agni, light of the world, dear as breath of life, all purifier, whom the poet visionary of light and the Word celebrates, pray listen to our invocation and song of adoration. (Rg. 8-74-11)

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30. Agni Devata, Vamadeva Gautama Ṛshi

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत्।
दधद्रत्नानि दाशुषे॥ ३०॥

Pari vājapatiḥ kavir agnir havyānyakramīt. Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver. (Rg. 4-15-3)

31. Surya Devata, Praskanva Ṛshi

उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम्॥ ३१॥

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛṣe viśvāya sūryam.

The rays of the sun (like banners of a mighty monarch) carry the brilliance of light, revealing the omnipresence of the omniscient Lord Supreme of the universe. (Rg. 1-50-1)

32. Agni Devata, Kanva Medhatithi Ṛshi

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातनम्॥ ३२॥

Kavim agnim upa stuhi satyadharmāṇam adhvare. Devam amīvacātanam.

In the holy acts of yajna, light, serve and adore Agni, brilliant creator of new things of beauty, prosperity

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and joy, illuminator and observer of the eternal laws, generous giver, and destroyer of evil and disease. (Rg. 1-12-7)

33. Apah Devata, Trishira Tvashtra or Sindhudveepa Ambarisha Ṛshi

शं नो देवीरभिष्टये शं नो भवन्तु पीतये।
शं योरभि स्त्रवन्तु नः ॥ ३३ ॥

Śam no devīr abhiṣṭaye śam no bhavantu pītaye. Śam yor abhi sravantu naḥ.

May the divine waters be for our peace and bliss for body, mind and soul and bring us showers of peace, protection and blessedness. (Rg. 10-9-4)

34. Agni Devata, Ushana Kavya Ṛshi

कस्य नूनं परीणसि धियो जिन्वसि सत्पते।
गोषाता यस्य ते गिरः ॥ ३४ ॥

Kasya nūnam parīṇasi dhiyo jinvasi satpate. Gaṣātā yasya te giraḥ.

O lord protector of the world of truth as a happy home and shelter for the people, whose sincere and abundant prayers do you accept and fulfil? His, whose prayers to you are enlightened and inspired by knowledge, wisdom and sincere awareness of divinity. (Rg. 8-84-7)

35. Agni Devata, Shamyu Barhaspatya Ṛshi

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ ३५ ॥

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Yajñāyajñā vo agnaye girāgirā ca dakṣase. Prapra vayam amṛtam jātavedasam priyaṁ mitraṁ na śaṁsiṣam.

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence, and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

36. Agni Devata, Bharga Pragatha Ṛshi

पाहि नो अग्न एकया पाह्यू३त द्वितीयया
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥ ३६ ॥

Pāhi no agna ekayā pāhyūta dvitīyayā. Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, save and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third, voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four matras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, pashyanti, madhyama and Vaikhari)

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37. Agni Devata, Shamyu Barhaspatya Ṛshi

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा।
भरद्वाजे समिधानो यविष्ठ्य रेवत् पावक दीदिहि॥ ३७॥

Bṛhadbhir agne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of life, shine and enlighten us. (Rg. 6-48-7)

38. Agni Devata, Vasishtha Maitravaruni Ṛshi

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः।
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम्॥ ३८॥

Tve agne svāhuta priyāsaḥ santu sūrayaḥ. Yantāro ye maghavāno janānāmūrvaṁ dayanta gonām.

Agni, ruling light of the world, invoked with reverence and adored, let those brave leaders and eminent scholars commanding wealth and power be dear and closer to you who move forward, and lead, control and protect the defenders and promoters of the people, lands and cows. (Rg. 7-16-7)

39. Agni Devata, Bhardvaja Ṛshi

अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः।
अप्रोषिवान् गृहपते महाँ असि दिवस्पायुर्दुरोणयुः॥ ३९॥

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Agne jaritar viśpatistapāno dava rakṣasaḥ.
Aproṣivān gṛhapate mahaň asi divaspāyur duroṇayuḥ.

Agni, universally adored, master ruler and protector of the people, scourge of the selfish and wicked, refulgent and generous, supreme protective presence of the home, who never neglect or forsake the inmates, you are great protector of happiness and heavens too, and abide in the heart and home of humanity. (Rg. 8-60-19)

40. Agni Devata, Praskanva Kanva Ṛshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥ ४० ॥

Agne vivasvaduṣasaścitraṁ rādho amartya.
Ā dāśuṣe jātavedo vahā tvamadyā devāň uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and, with yogis and blessings of nature, awake at the dawn. (Rg. 1-44-1)

41. Agni Devatah, Shamyu Trinapani Ṛshi

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ४१ ॥

Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīrasi vidā gādham tuce tu naḥ.

Agni, wonderful lord of versatile action, giver of

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shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

42. Agni Devata, Bharga Pragatha Ṛshi

त्वमित् सप्रथा अस्यग्ने त्रातर्ऋतः कविः। त्वां विप्रासः
समिधान दीदिव आ विवासन्ति वेधसः ॥ ४२ ॥

Tvam it saprathā asyagne trātar ṛtaḥ kaviḥ. Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.

Agni, you are infinitely expansive, boundless, all saviour, eternally right poet of cosmic rectitude, omniscient creator. Self-refulgent ever, light of the universe, the wise sages and masters of law and right action glorify you as the Lord Supreme. (Rg. 8-60-5)

43. Agni Devata, Bharga Pragatha Ṛshi

आ नो अग्ने वयोवृधं रयिं पावक शंस्यम्।
रास्वा च न उपमाते पुरुस्पृहं सुनीती सुयशस्तरम् ॥ ४३ ॥

Ā no agne vayovṛdhaṁ rayiṁ pāvaka śaṁsyam. Rāsvā ca na upamāte puruspṛhaṁ sunītī suyaśastaram.

Agni, saviour and purifier of life, closest and friendly, give us wealth which is admirable and leads to progress in food, health and age and cattle wealth. Give us the way of life leading to universally loved wealth,

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honour and excellence, renowned and rising. (Rg. 8-60-11)

44. Agni Devata, Saubahri Kanva Ṛshi

यो विश्वा दयते वसु होता मन्द्रो जनानाम्।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये॥ ४४॥

Yo viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey, let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

45. Agni Devata, Vasishtha Maitravaruni Ṛshi

एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम्॥ ४५॥

Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratiṁ svadhvaraṁ viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of universal communication. (Rg. 7-16-1)

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46. Agni Devata, Bharga Pragatha Ṛshi

शेषे वनेषु मातृषु सं त्वा मर्तास इन्धते।
अतन्द्रो हव्यं वहसि हविष्कृत आदिद्देवेषु राजसि॥ ४६ ॥

Śeṣe vaneṣu mātṛṣu saṁ tvā marttāsa indhate. Atandro havyaṁ vahasi haviṣkṛta ādid deveṣu rājasi.

You pervade in the forests and in the earth upto heaven. The mortals light and raise you holily, and, without sloth or delay, you carry the sacred offerings of the devoted celebrants to the divinities over earth and heaven and shine among them. (Rg. 8-60-15)

47. Agni Devata, Saubahri Kanva Ṛshi

अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ ४७॥

Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo ṣu jātamāryasya vardhanamagniṁ nakṣantu no giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg. 8-103-1)

48. Agni Devata, Manu Vaivasvata Ṛshi

अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे।
ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम्॥ ४८ ॥

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Agnirukthe purohito grāvāṇo barhiradhvare. Ṛca yāmi maruto brahmaṇaspate devā avo vareṇyam.

In the yajna of love and non-violence, Agni, prime light of life, is the first adorable, then the holy fire, the priest, the soma stone and the holy grass are cherished. Therefore with the chants of Rks, I invoke the Maruts, cosmic energies, Brahmanaspati, giver of the Veda and the vedic scholar, and other venerable divinities for protection and promotion of our choice. (Rg. 8-27-1)

49. Agni Devata, Suditi - Purumidhau Angirasau Ṛshi

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम्।
अग्निं राये पुरुमीढ श्रुतं नरोऽग्निः सुदीतये छर्दिः ॥ ४९ ॥

Agnim īḍiṣvāvase gāthābhiḥ śīraśociṣam. Agniṁ rāye purumīḍha śrutaṁ naro'gniḥ sudītaye chardiḥ.

Pray to Agni of bright flames with songs and praise for protection and progress. O generous scholar, study and serve Agni for wealth, famous among people, Agni who provides home and happiness for the man of brilliance. (Rg. 8-71-14)

50. Agni Devata, Praskanva Kanva Ṛshi

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥ ५० ॥

Śrudhi śrutkarṇa vahnibhirdevairagne sayā-vabhiḥ. Ā sīdatu barhiṣi mitro aryamā prā-taryāvabhir adhvare.

Listen lord, you have the ear, listen to the constant

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crackle of the blazing flames of fire within. Come Mitra, friends of humanity, come Aryama, powers of justice, come moving travelers, to the house of yajna, join the sacred cause of love and non-violence and sit on the holy grass around the vedi-fire. (Rg. 1-44-13)

51. Agni Devata, Saubahri Kanva Ṛshi

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि ॥ ५१ ॥

Pra daivodāso agnir deva indro na majmanā.
Anu mātaram pṛthivīm vi vāvṛte tasthau nāka-sya śarmaṇi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children. (Rg. 8-103-2)

52. Indra Devata, Medhatithi and medhyathithi Ṛshi

अध ज्मो अध वा दिवो बृहतो रोचनादधि।
अया वर्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥ ५२ ॥

Adha jmo adha vā divo bṛhato rocanād adhi.
Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa

O lord refulgent and omnipotent, whether on earth or in the regions of light or even beyond the expansive light of heaven, be pleased and exalted by this refined and radiating voice of adoration and, O lord presiding spirit of yajna, bless us and our children with perfect fulfilment. (Rg. 8-1-18)

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53. Agni Devata, Vishvamitra Gathina Ṛshi

कायमानो वना त्वं यन्मातृरजगन्नपः।
न तत्ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभुवः॥५३॥

Kāyamāno vanā tvaṁ tyan mātṛrajagann apaḥ. Na tatte agne pramṛṣe nivarttanaṁ yad dūre sann ihābhuvaḥ.

Agni, lord and lover of light and knowledge, giver of light and knowledge, when you go to the waters, vibrant mother sources of light and energy, that going away is not to be endured, nor to be forgotten or neglected, because while you are away, you are still near at hand with your light. Hence I have the best that is worthy of love and value from you. (Rg. 3-9-2)

54. Agni Devata, Ghaura Kanva Ṛshi

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः॥५४॥

Ni tvām agne manur dadhe jyotirjanāya śaśvate. Dīdetha kaṇva ṛtajāta ukṣito yam namasyanti kṛṣṭayaḥ.

Agni, lord of universal light and power, I, Manu, man of thought and intelligence, enlightened in truth and divine Law, consecrated in the joy of piety, hold on to you in the heart. Shine, eternal light, in the heart of Kanva, man of knowledge, for the sake of humanity. The devotees bow to you in obedience and obeisance. (Rg. 1-36-19)

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55. Agni Devata, Vasishtha Maitravaruni Ṛshi

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम्।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥ ५५ ॥

Devo vo Draviṇodāḥ pūrṇāṁ vivaṣṭvāsicam. Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

56. Agni Devata, Ghora Kanva Ṛshi

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ५६ ॥

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñam nayantu naḥ.

May the lord of divine knowledge move forward. May the lady scholar of divine truth and law move forward. May the generous and brilliant men of yajna carry and conduct our yajnas of the achievement of manly heroes for five-fold gifts of wealth and well-being. (Rg. 1-40-3)

57. Agni Devata, Ghora Kanva Ṛshi

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ ५७ ॥

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Ūdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā. Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir vihvayāmahe.

Agni, lord of light and life, brilliant as the sun, stay high with grace in glory for our protection and progress. Rise high as the hero of life's battles of honour and prosperity. It is for the reason of your glory and generosity that we invoke and pray to you alongwith the scholars with holy offers of yajna and celebration. (Rg. 1-36-13)

58. Agni Devata, Saubahri Kanva Ṛshi

प्र यो राये निनीषति मर्तो यस्ते वसो दाशत्।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्त्रपोषिणम्॥ ५८ ॥

Pra yo rāye ninīṣati marto yaste vaso dāśat. Sa vīraṁ dhatte agna ukthaśaṁsinaṁ tmanā sahasrapoṣiṇam.

O Giver of light, wealth and power of life, Agni, the mortal who offers to serve you with self-surrender and gives in charity and whom you lead on the path of prosperity and rectitude is blest with progeny celebrated in song for his thousandfold generosity. (Rg. 8-103-4)

59. Agni Devata, Ghora Kanva Ṛshi

प्र वो यह्वं पुरूणां विशां देवयतीनाम्।
अग्निं सूक्तेभिर्वचोभिर्वृणीमहे यं समिदन्य इन्धते॥ ५९ ॥

Pra vo yahvam purūṇāṁ viśāṁ devayatīnām. Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya indhate.

With songs of praise and words of worship we

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adore Agni, Lord and light of the universe, whom other devotees too adore in many ways, and we pray to the lord of light and power and instant action, worthy of the love and devotion of many people far and wide who are seekers of divine knowledge and bliss for themselves. (Rg. 1-36-1)

60. Agni Devata, Utkeela Katya Ṛshi

३ २ ३ २ ३ २ ३ २ ३ १ २र
अयमग्निः सुवीर्यस्येशे हि सौभगस्य।
३ १ २ ३ २ ३ १ २ ३ १ २ ३ १ २
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम्॥ ६०॥

Ayam agnḥ suvīryasyeśe hi saubhagasya. Rāya īśe svapatyasya gomata īśe vṛtrahathānām.

Agni, the ruler, rules strength and power, heroes and warriors of the world, rules the greatness and grandeur of good fortune, rules the wealth of nations, rules the families blest with children of noble character, rules the master of cows, land, and knowledge and language, and rules and controls those who destroy the darkness of ignorance and hoarders of wealth. (Rg. 3-16-1)

61. Agni Devata, Vasishtha Maitravaruni Ṛshi

१ २ ३ १ २ ३ १ २र ३ २
त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे।
१ २र ३ १ २ ३ २ ३ १ २ ३ १ २
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम्॥ ६१॥

Tvam agne gṛhapatis tvaṁ hotā no adhvare. Tvaṁ potā viśvavāra pracetā yakṣi yāsi ca vāryam.

Agni, fiery and enlightened ruling power of nature and humanity, you are the protective and promotive head of the family and the home land. You

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are the receiver and giver of every thing in the loving and non-violent business of the nation's governance and administration. You are the purifier, sanctifier and giver of enlightenment universally adored. You organise, accomplish and pervade the yajnic business of life and living together by choice and common will. (Rg. 7-16-5)

62. Agni Devata, Vishvamitra Gathina Ṛshi

सखायस्त्वा ववृमहे देवं मर्त्तास ऊतये।
अपां नपातं सुभगं सुदंससं सुप्रतूर्तिमनेहसम्॥ ६२ ॥

Sakhāyas tvā vavṛmahe devaṁ martāsa ūtaye. Apāṁ napātaṁ subhagaṁ sūdaṁsasaṁ supratūrtimanehasam.

Agni, lord of brilliance, friends we are, human, mortals all. We choose you as our guide and leader for the sake of protection and victory. You are immortal, imperishable in the flow of existence and the flux of karma, treasure home of good fortune, auspicious flame of inspiration, faster than light and free from sin and violence. (Rg. 3-9-1)

63. Agni Devata, Shyavashva or Vamadeva Gautama Ṛshi

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम्।
इडस्पदे नमसा रातहव्यं सपर्यता यजतं पस्त्यानाम्॥ ६३ ॥

Ā juhotā haviṣā marjayadhvam ni hotāraṁ gṛhapatiṁ dadhidhvam. Iḍaspade namasā rātahavyaṁ saparyatā yajataṁ pastyānām.

Honour and adore Agni with havi, adorn embellish and develop this power of yajna, establish this chief of yajna and presiding spirit of the home in

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place, and serve this receiver and giver of the gifts of yajna on the vedi with humble submission as the most honoured member of the family.

64. Agni Devata, Upastuta Varshtihavya Ṛshi

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे।
अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्यां३
चरन्॥ ६४॥

Citra icchiśostaruṇasya vakṣatho na yo mātarāvanveti dhātave. Anūdhā yadajī janadadhā cidā vavakṣat sadyo mahi dūtyāṁ caran.

Wondrous is the invigorating and sustaining power of the newly risen youthful Agni which never goes to its parental source for food and energy replenishment. And if you say that the udderless creator has given it birth, even so, going on its great ambassadorial mission, it carries the fragrant message of yajna to the divinities immediately on its birth. (Rg. 10-115-1)

65. Agni Devata, Brhaduktha Ṛshi

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व।
संवेशनस्तन्वे३ चारुरेधि प्रियो देवानां परमे जनित्रे॥ ६५॥

Idam ta ekaṁ para ū ta ekaṁ tṛtīyena jyotiṣā saṁ viśasva. Saṁveśanastanve cāruredhi priyo devānāṁ parame janitre.

This (body, this life time) is one mode of your existence. The one next (mind and karma) is another such. By the third (spiritual and meditative life), O man, join you with life eternal. On merging of the soul, happy

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and darling of the divinities, be free in the presence of the supreme creator of the world. (Rg. 10-56-1)

Another interpretation is that one manifestation of Agni is as fire on the earth, the second is as vayu or electric energy in the middle region, and the third is as light in the solar region.

66. Agni Devata, Angirasa Kutsa Ṛshi

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया।
भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ ६६ ॥

Imaṁ stomamarhate jātavedase ratham iva saṁ mahemā manīṣayā. Bhadrā hi naḥ pramatir asya saṁ sadyagne sakhye mā riṣāmā vayam tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

67. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविं सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः॥ ६७॥

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Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvā-naram-ṛta ā jātamagnim. Kaviṁ samrājam atithiṁ janānām āsannaḥ pātraṁ janayanta devāḥ.

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

68. Agni Devata, Bharadvaja Barhaspatya Ṛshi

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः। तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिर्ववाहो जिग्यु-रश्वाः ॥ ६८ ॥

Vi tvadāpo na parvatasya pṛṣṭhādukthebhi-ragne janayanta devāḥ. Taṁ tvā giraḥ suṣṭutayo vājayantyājiṁ na girvavāho jigyuraśvāḥ.

Agni, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous holy yajakas and celebrants eager for karmic action and life's victory hasten to you with homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you. (Rg. 6-24-6)

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69. Agni Devata, Vamadeva Gautama Ṛshi

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः। अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम्॥ ६९॥

Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajaṁ rodasyoḥ. Agniṁ purā tanayitnora cittāddhiranyarūpamavase kṛṇudhvam.

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma. (Rg. 4-3-1)

70. Agni Devata, Vasishtha Maitravaruni Ṛshi

इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन। नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि॥ ७०॥

Indhe rājā samaryo namobhir yasya pratīkam-āhutam ghṛtena. Naro havyebhirīḍate sabādha āgniragram uṣasām aśoci.

The spirit of life, Agni, which the ruling leader challenging the battle of life kindles with faith, reverence and fragrant oblations, feeding its physical symbol, the yajnic fire, with ghrta, honour and dignity of life, the leading lights of the nation take over, augment it and celebrate it with the best offers of yajna, and then, just as the light of the sun earlier obstructed by nightly darkness rises and shines with the dawns in advance of the day, so does the spirit of the nation earlier suppressed

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arise on the clarion call of yajna. (Rg. 7-8-1)

71. Agni Devata, Trishiras Tvashtra Ṛshi

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥ ७१ ॥

Pra ketunā bṛhatā yātyagnir ā rodasī vṛṣabho roravīti. Divaścidantādupamāmudānaḍapām-upasthe mahiṣo vavardha.

Agni, mighty abundant power and presence, goes forward with lofty lightning force and banner roaring over heaven and earth. It goes to the very heights and bounds of heaven in all directions and sub-directions and pervades in the middle regions in the depth of vapours and the mighty one grows mightier there at the heart of clouds. (Rg. 10-8-1)

72. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम्।
दूरेदृशं गृहपतिमथव्युम्॥ ७२ ॥

Agnim naro dīdhitibhiraraṇyor hastacyutaṁ Janayata praśastam. Dūredṛśam gṛhapatim-athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian but otherwise silent, implicit in nature and non-violent. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

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73. Agni Devata, Budha-Gavishthirau of Atreyau Ṛshi

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्। यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाक-मच्छ॥ ७३ ॥

Abodhyagniḥ samidhā janānām prati dhenumivāyatīm uṣāsam. Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate nākam accha.

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

74. Agni Devata, Vatsapri Bhalandana Ṛshi

प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम्। नयन्तं गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मणा धनर्चिम्॥ ७४ ॥

Pra bhūrjayantaṁ mahām̐ vipodhāṁ mūrair amūraṁ darmāṇam. Nayantam gīrbhir vanā dhiyaṁ dhā hariśmaśruṁ na varmaṇā dhanarcim.

Earnest men of love, passion and faith, but, being human, limited in intelligence, hold at heart, worship and serve Agni pervading and dominating the world of existence, great, sustainer of the vibrant wise, all knowing and wise, breaker of the strongholds of negativity and darkness, the original seed and source of life, beatific, supremely intelligent, golden flamed and divinely adorable. Men hold at heart, worship and serve this omnipresent Agni being more dynamic than

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the dynamics of nature, the instant presence that it is. (Rg. 10-46-5)

75. Pusha Devata, Bharadvaja Barhaspatya Ṛshi

शुक्रं ते अन्यद्यजतं ते अन्यद् विषुरूपे अहनी द्यौरिवासि।
विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रातिरस्तु ॥ ७५ ॥

Śukram te anyad yajatam te anyad viṣurūpe ahanī dyaur ivāsi. Viśvā hi māyā avasi svadhāvan bhadrā te pūṣann iha rātir astu.

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world. (Rg. 6-58-1)

76. Agni Devata, Vishvamitra Gathina Ṛshi

इडामग्ने पुरुदंसं सनिं गोः शश्वत्तमं हवमानाय साध।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ ७६ ॥

Iḍām agne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha. Syānnaḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvasme.

Agni, lord of heaven and earth, give us, we pray, the abundance of mother earth which overflows with possibilities of action and achievement. Give us liberal

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gifts of cows and the universal form of speech and knowledge and lasting wealth. Make it possible for the performer of yajna. Bless us with brave and heroic children and grand children. Bless us with the favour of your kindness and benevolence under your benign eye. (Rg. 3-6-11)

77. Agni Devata, Vatsapri Bhalandana Ṛshi

प्र होता जातो महान्नभोविन्नृषद्मा सीददपां विवर्ते। दधद्यो धायी सुते वयांसि यन्ता वसूनि विधते तनूपाः ॥ ७७ ॥

Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapāṁ vivarte. Dadhadyo dhāyī sute vayāँsi yantā vasūni vidhate tanūpāḥ.

High priest of the cosmic yajna of creation, universally self-manifested, great and glorious, pervasive in space and things even beyond the senses, abiding in the heart and soul of humanity, Agni rolls at the heart of the dynamics of existence. O man, the omnipresent light of the universe which holds, controls and sustains everything is celebrated in the Vedas and worshipped at heart. It is Agni, sustainer of the individual body and the cosmic form, ruler and controller of everything, that bears and brings you all food and energies and blesses you with all wealth, honour and excellence of life. (Rg. 10-46-1)

78. Vaishvanara Agni Devata, Vasishtha Maitravaruni Ṛshi

प्र सम्राजमसुरस्य प्रशस्तं पुंसः कृष्टीनामनुमाद्यस्य। इन्द्रस्येव प्र तवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु ॥ ७८ ॥

Pra samrājam asurasya praśastaṁ puṁsaḥ kṛṣtīnām anumādyasya. Indrasyeva pra tavasaskṛtāni vandadvārā vandamānā vivaṣṭu.

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Let us speak in honour of the universal Vaishvanara, leading artist and light of the world: I honour and celebrate the glory of the self-refulgent, generous, virile, beloved hero of the nations like Indra of mighty exploits, the sun, joy of the world. (Rg. 7-6-1)

79. Agni Devata, Vishvamitra Gathina Ṛshi

अरण्योर्निहितो जातवेदा गर्भइवेत् सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ ७९ ॥

Araṇyor nihito jātavedā garbha ivet subhṛto garbhiṇībhiḥ. Divedive īḍyo jāgṛvadbhir haviṣmadbhir manuṣyebhir agniḥ.

Agni, immanent in everything in existence, it is hidden in the two arani woods (the lower base and the upper churner), like the embryo neatly nestled in the womb of pregnant mothers. Agni is worthy of love and reverence, and it ought to be generated by people who are alert and awake and possess the right inputs and apparatuses in plenty. (Rg. 3-29-2)

80. Agni Rakshoha Devata, Payu Bharadvaja Ṛshi

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान् कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥ ८ ॥

Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛanāsu jigyuḥ. Anu daha sahamūrān kayādo mā te hetyā mukṣata daivyāyāḥ.

Agni, you destroy the oppressors since time immorial. Never can the evil dominate over you in their battles against the good. Let the flesh eaters alongwith the cruel and wicked be destroyed, and may they never

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escape the strike of your divine punishment and natural retribution. (Rg. 10-87-19)

81. Agni Devata, Gaya Atreya Ṛshi

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो।
प्र नो राये पनीयसे रत्सि वाजाय पन्थाम्॥ ८१ ॥

Agna ojiṣṭhamā bhara dyumnamasmabhyam adhrigo. Pra no rāye panīyase ratsi vājāya panthām.

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way. (Rg. 5-10-1)

82. Agni Devata, Vamadeva Ṛshi

यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः।
आजुह्वद्धव्यमानुषक् शर्म भक्षीत दैव्यम्॥ ८२ ॥

Yadi vīro anu ṣyād agnim indhīta martyaḥ. Ājuhvaddhavyam ānuṣak śarma bhakṣīta daivyam.

If a person is brave and zealous, lights the fire, then offers havi into the vedi with surrender, the mortal would have the lasting gift of divine peace and prosperity.

83. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वेषस्ते धूम ऋण्वति दिवि संच्छुक्र आततः।
सूरो न हि द्युता त्वं कृपा पावक रोचसे॥ ८३ ॥

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Tveṣaste dhūma ṛṇvati divi samcchukra ātataḥ. Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun. (Rg. 6-2-6)

84. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वं हि क्षैतवद् यशोऽ ग्ने मित्रो न पत्यसे।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि॥ ८४॥

Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭim na puṣyasi.

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality. (Rg. 6-2-1)

85. Agni Devata, Dvita Mrktavaha Atreya Ṛshi

प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः।
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते॥ ८५॥

Prātar agniḥ purupriyo viśa stavetātithiḥ. Viśve yasminnamartye havyaṁ martāsa indhate.

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, immortal power into which all the mortals, people of the world, offer homage of fragrant havi. (Rg. 5-18-1)

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86. Agni Devata, Vasuyavah Atreya Rshis

यद् वाहिष्ठं तदग्नये बृहदर्च विभावसो।
महिषीव त्वद् रयिस्त्वद् वाजा उदीरते॥ ८६॥

Yad vāhiṣṭhṁ tad agnaye bṛhadarca vibhāvaso.
Mahiṣīva tvad rayis tvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all wealth, all energy and all victories flow from you. (Rg. 5-25-7)

87. Agni Devata, Gopavana Atreya Ṛshi

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः॥ ८७॥

Viśoviśo vo atithiṁ vājayantaḥ purupriyam.
Agnim vo duryaṁ vacaḥ stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

88. Agni Devata, Puru Atreya Ṛshi

बृहद् वयो हि भानवेऽर्चा देवायाग्नये।
यं मित्रं न प्रशस्तये मर्तासो दधिरे पुरः॥ ८८॥

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Bṛhad vayo hi bhānave'rcā devāyāgnaye. Yaṁ mitraṁ na praśastaye marttāso dadhire puraḥ.

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which, like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times. (Rg. 5-16-1)

89. Agni Devata, Gopavana Atreya Ṛshi

अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् ।
यः स्म श्रुतर्वन्नार्क्षे बृहदनीक इध्यते ॥ ८९ ॥

Aganma vṛtrahantamaṁ jyeṣṭham agnim ānavam. Yaḥ sma śrutarvann ārkṣe bṛhad anīka idhyate.

Let us rise and reach Agni, highest divinity, greatest destroyer of evil and darkness and friend of humanity, which shines with mighty blaze in the universal sun in the midst of the stars. (Rg. 8-74-4)

90. Agni Devata, Vamadeva Kashyapo va Maruchah Ṛshi Manuh va Vaivasvatah

जातः परेण धर्मणा यत् सवृद्भिः सहाभुवः ।
पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥ ९० ॥

Jātaḥ pareṇa dharmaṇā yat savṛdbhiḥ sahābhuvaḥ. Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.

Manifested in existence by supreme law of Dharma, coexistent with its highest concomitant natural

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powers, Agni, father protector of the soul and pranic energy, omniscient visionary and law giver, emerges in human consciousness from Shraddha, inviolable faith, which is the genitor of divine consciousness.

91. Vishvedeva Devata, Agni Tapasa Ṛshi

सोमं राजानं वरुणमग्निमन्वारभामहे।
आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम्॥ ९१ ॥

Somaṁ rājānaṁ varuṇam agnim anvārabhā-mahe. Ādityaṁ viṣṇuṁ sūryaṁ brahmāṇaṁ ca bṛhaspatim.

We invoke adore brilliant Soma, Varuna, exhilarating spirit of peace and justice for protection and progress, Agni, spirit of light and warmth of life, with holy words and songs of devotion. We invoke and adore the Adityas, brilliant powers of enlightenment, Vishnu, lord omniscient and omnipresent awareness, Surya, self-refulgent divine source of light, Brahma, Divine and the sage of divinity, and Brhaspati, Lord Infinite and the scholar visionary of divinity. (Rg. 10-141-3)

92. Angirah Devata, Vamadeva Ṛshi

इत एत उदारुहन् दिवः पृष्ठान्या रुहन्।
प्र भूर्जयो यथा पथोद् द्यामङ्गिरसो ययुः॥ ९२ ॥

Ita eta udāruhan divaḥ pṛṣṭhānyā ruhan. Pra bhūrjayo yathā pathoddyām aṅgiraso yayuḥ.

Just as winners of the earth march forward by paths of freedom so do these adventurers of the spirit rise from here by stages to the heights of heaven and

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reach the realm of freedom and divine bliss in Moksha.

93. Agni Devata, Vamadeva Kashyapa Asito Devalova Ṛshi

राये अग्ने महे त्वा दानाय समिधीमहि।
ईडिष्वा हि महे वृषं द्यावा होत्राय पृथिवी ॥ ९३ ॥

Rāye agne mahe tvā dānāya samidhīmahi.
Īḍiṣvā hi mahe vṛṣan dyāvā hotrāya pṛthivī.

Agni, divinity self-refulgent and omnificent, we kindle the yajna fire together for the gift of great wealth, power and excellence. O generous lord of showers, pray inspire, energise and fertilise heaven and earth with abundance of food and energy so that we may continue the yajnic process of creation and production.

94. Agni Devata, Somahuti Bhargava Ṛshi

दधन्वे वा यदीमनु वोचद् ब्रह्मेति वेरु तत्।
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत् ॥ ९४ ॥

Dadhanve vā yadīmanu vocad brahmeti veru tat. Pari viśvāni kāvyā nemiścakramivābhuvat.

He holds and controls the waters of life, and He reveals the universal knowledge of existence, the Veda. And He knows that world of existence and comprehends the cosmic system and its working. Thus He holds and controls its working just as the centre-hold of the wheel and the rim hold the structure and control the movement of the wheel. (Rg. 2-5-3)

95. Agni Rakshoha Devata, Bharadvaja Payu Ṛshi

प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि।
यातुधानस्य रक्षसो बलं न्युब्ज वीर्यम् ॥ ९५ ॥

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Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.
Yātudhānasya rakṣaso balam nyubja vīryam.

Agni, universal spirit of light and fire, creator, protector and destroyer, refulgent ruler of nature, life and society, with your love and passion for life and goodness and with your wrath against evil, sabotage and negativity, seize, cripple and all round destroy the strength, vigour, valour and resistance of the negative and destructive forces of evil and wickedness, lurking, working and persisting in nature, life and society. Save the good and destroy the demons. (Rg. 10-87-25)

96. Agni, Devah Devatah, Praskanva Kanva Ṛshi

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत।
यजा स्वध्वरं जनं मनुजातं घृतप्रुषम्॥ ९६॥

Tvam agne vasūm̆ riha rudrām̆ ādityām̆ uta.
Yajā svadhvaraṁ janaṁ manujātaṁ ghṛta-pruṣam.

Agni, lord of light and knowledge, sagely scholar of wisdom and piety, bring together into this yajna of love and non-violence the people, children of reflective humanity, who sprinkle the vedi with holy water and offer ghee into the fire. Bring together the celibate scholars of twenty four, thirty six and forty eight years discipline and perform yajna in honour of the Vasus, eight abodes of life in nature, Rudras, eleven vitalities of life, and Adityas, twelve phases of the yearly round of the sun. (Rg. 1-45-1)

97. Agni Devata, Dirghatama Auchathya Ṛshi

पुरु त्वा दाशिवाँ वोचेऽ रिरग्ने तव स्विदा।
तोदस्येव शरण आ महस्य॥ ९७॥

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Puru tvā dāśivām̆ voce'rir agne tava svidā.
Todasyeva śaraṇa ā mahasya.

Faithful and dedicated, giving in homage, I sing profusely in honour and celebration of you, and come in to you for shelter and protection, Agni, lord of light as the sun, great and glorious. (Rg. 1-150-1)

98. Agni Devata, Vishvamitra Gathina Ṛshi

प्र होत्रे पूर्व्यं वचोऽ ग्नये भरता बृहत्।
विपां ज्योतींषि बिभ्रते न वेधसे॥ ९८॥

Pra hotre pūrvyaṁ vaco'gnaye bharatā bṛhat.
Vipāṁ jyotīṁṣi bibhrate na vedhase.

O wise saints and scholars, just as you offer fragrant oblations to Agni, lord ordainer of the world who wields the wide spaces and bears the lights of brilliant stars inspired with the spirit of divinity, so offer the gift of the supreme eternal voice of Divinity to the yajamana performer who bears in faith the lights of inspired sages. (Rg. 3-10-5)

99. Agni Devata, Gotama Rahugana Ṛshi

अग्ने वाजस्य गोमत ईशानः सहसो यहो।
अस्मे देहि जातवेदो महि श्रवः॥ ९९॥

Agne vājasya gomata īṣānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

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100. Agni Devata, Vishvamitra Gathina Ṛshi

अग्ने यजिष्ठो अध्वरे देवां देवयते यज।
होता मन्द्रो वि राजस्यति स्त्रिधः॥ १००॥

Agne yajiṣṭho adhvare devān devayate yaja.
Hotā mandro vi rājasyati sridhaḥ.

Agni, in the yajna, creative programme of love and non-violence, you are the most adorable. Bring the devas, holy divinities, for the yajamana who loves to be with the divinities. You are the giver and performer, happy giver of happiness, over-shining and over-winning the stingy and selfish uncreators. (Rg. 3-10-7)

101. Pavamana Soma Devata, Trita Aptya Ṛshi

जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये।
अयं ध्रुवो रयीणां चिकेतदा॥ १०१॥

Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye. Ayam dhruvo rayīṇāṁ ciketadā.

Seven measured motherly orders of existence at the material, pranic and psychic level join, reveal and celebrate Soma manifesting in beauty and glory, this constant unmoved mover who, being omnipresent and pervasive, knows of the wealth and sublimity of the universe. (Rg. 9-102-4)

102. Aditi Devatah, Irimbithi Kanva Ṛshi

उत स्या नो दिवा मतिरदितिरूत्यागमत्।
सा शन्ताता मयस्करदप स्त्रिधः॥ १०२॥

Uta syā no divā matir aditir ūtyāgamat.
Sā śantātā mayaskarad apa sridhaḥ.

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May that beneficent intelligence of the light of divine Mother Nature come to us day by day with her protective faculties, do us good and ward off errors, obstructions, negative values and misbeliefs. (Rg. 8-18-7)

103. Agni Devata, Vishvamana Vaiyashva Ṛshi

ईडिष्वा हि प्रतीव्यां३ यजस्व जातवेदसम्।
चरिष्णुधूममगृभीतशोचिषम्॥ १०३॥

Īḍiṣvā hi pratīvyāṁ yajasva jātavedasam.
Cariṣṇudhūmam agṛbhītaśociṣam.

Study, celebrate and by yajna develop the fire divine, direct, immanent and omnipresent energy, versatile power whose smoke rises freely and whose light of flame no one comprehends, no one can obstruct. (Rg. 8-23-1)

104. Agni Devata, Vishvamana Vaiyashva Ṛshi

न तस्य मायया च न रिपुरीशीत मर्त्यः।
यो अग्नये ददाश हव्यदातये॥ १०४॥

Na tasya māyayā ca na ripurīśīta martyaḥ.
Yo agnaye dadāśa havyadātaye.

Whoever offers homage to Agni with sacred oblations into the holy fire is safe, no mortal enemy even with the worst of his fraudulent power or sorcery can prevail over him or his home. (Rg. 8-23-15)

105. Agni Devata, Rjishva Bharadvaja Ṛshi

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।
दविष्ठमस्य सत्पते कृधी सुगम्॥ १०५॥

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Apa tyaṁ vṛjinaṁ ripuṁ stenamagne durādhyam. Daviṣṭhamasya satpate kṛdhī sugam.

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight. (Rg. 6-51-13)

106. Agni Devata, Vishvamana Vaiyashva Ṛshi

३क २र ३ १ २ ३ १ २
श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते।
२ ३ २ ३ १ २ ३ १ २
नि मायिनस्तपसा रक्षसो दह॥ १०६ ॥

Śruṣṭyagne navasya me stomasya vīra viśpate. Ni māyinas tapasā rakṣaso daha.

Mighty brave Agni, lord of the people, saving spirit of life, hearing my new song of praise and prayer, burn off the destructive wiles of the evil forces with your heat. (Rg. 8-23-14)

107. Agni Devata, Prayoga Bhargavah Ṛshi

१ २र ३ १ २ ३ २ ३ १ २
प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे।
३ १ २ ३ १ २
उपस्तुतासो अग्नये॥ १०७॥

Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

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108. Agni Devata, Saubhari Kanva Ṛshi

**प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।
यस्य त्वं सख्यमाविथ ॥ १०८ ॥**

Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ. Yasya tvaṁ sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

109. Agni Devata, Saubhari Kanva Ṛshi

**तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे ।
देवत्रा हव्यमूहिषे ॥ १०९ ॥**

Tam gūrdhayā svarṇaraṁ devāso devam aratiṁ dadhanvire. Devatrā havyam ūhiṣe.

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom, for success and advancement, noble and learned people perceive, realise and worship as the one worthy of worship. (Rg. 8-19-1)

110. Agni Devata, Prayoga Bhargava Saubahri Kanva Ṛshi

**मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः ।
यः सुहोता स्वध्वरः ॥ ११० ॥**

Mā no hṛṇīthā atithiṁ vasuragniḥ purupraśasta eṣaḥ. Yaḥ suhotā svadhvaraḥ.

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May this Agni, welcome as a venerable visitor, shelter home of the world, universally adored who is the noble giver and generous high priest of cosmic yajna, never feel displeased with us, may the lord give us fulfilment. (Rg. 8-103-12)

111. Agni Devata, Saubhari Kanva Ṛshi

३ १ २ ३ १ २र ३ २ ३ १ २ ३ १ २ ३२
भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।
३ २ ३ १ २र
भद्रा उत प्रशस्तयः॥ १११॥

Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

112. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३ १ २ ३ १ २र ३ १ २
यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम्।
३ २ ३ १ २ ३ १ २
अस्य यज्ञस्य सुक्रतुम्॥ ११२॥

Yajiṣṭhaṁ tvā vavṛmahe devaṁ devatrā hotā-ram amartyam. Asya yajñasya sukratum.

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

113. Agni Devata, Saubhari Kanva Ṛshi

१ २ ३ १ २र ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २
तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम्।
३ १ २र ३क २र
मन्युं जनस्य दूढ्यम्॥ ११३॥

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Tadagne dyumnamā bhara yat sāsāhā sadane kaṁ cid atriṇam. Manyuṁ janasya dūḍhyam.

Agni, lord of light and life, give us that splendour of spirit and intelligence which may challenge and overcome any voracious friend at the door, in the heart and home, and counter the wealth of any evil minded person anywhere in life. (Rg. 8-19-15)

114. Agni Devata, Vishvamana Vaiyashva Ṛshi

यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशे।
विश्वेदग्निः प्रति रक्षांसि सेधति॥ ११४॥

Yadvā u viśpatiḥ śitaḥ suprīto manuṣo viśe.
Viśved agniḥ prati rakṣāṁsi sedhati.

When Agni, presiding spirit of human life, is animated, energised and sharpened by yajna, then, active in the human settlements, it counters and dispels all evil influences and forces of negativity. (Rg. 8-23-13)

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Aindra Kanda

CHAPTER–2

115. Indra Devata, Shamyu Barhaspatya Ṛshi

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद्गवे न शाकिने॥ ११५ ॥

Tadvo gāya sute sacā puruhūtāya satvane. Śaṁ yadgave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant. (Rg. 6-45-22)

116. Indra Devata, Shrutakaksha Ṛshi

यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः।
तेन नूनं मदे मदेः॥ ११६ ॥

Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ. Tena nūnaṁ made madeḥ.

O lord of a hundred great actions, Indra, ruler of the world, the most generous, brilliant and ecstatic will and pleasure that is yours, by that, pray, inspire us and let us share the joy of divine achievement. (Rg. 8-92-16)

117. Indra Devata, Haryata Pragatha Ṛshi

गाव उप वदावटे मही यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्यया॥ ११७॥

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Gāva upa vadāvaṭe mahī yajñasya rapsudā
Ubhā karṇā hiraṇyayā.

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

118. Indra Devata, Shrutakaksha or Angirasa Ṛshi

अरमश्वाय गायत श्रुतकक्षारं गवे।
अरमिन्द्रस्य धाम्ने॥ ११८॥

Aramaśvāya gāyata śrutakakṣāraṁ gave.
Aram indrasya dhāmne.

The sage, having drunk of the soma of divine love, sings in praise of the dynamics of motion and attainment and the music overflows, he sings of the dynamics of creative production and power of communication such as waves of energy, earth and cows, and he sings profusely of the lord's refulgent forms of wealth, beauty and excellence. (Rg.8-92-25)

119. Indra Devata, Shrutaksha Angirasa Ṛshi

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत्॥ ११९॥

Tam indram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and

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suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of enlightenment. (Rg. 8-93-7)

120. Indra Devata, Indramatara Devajamaya Rshis

त्वमिन्द्र बलादधि सहसो जात ओजसः ।
त्वं सन्वृषन्वृषेदसि ॥ १२० ॥

Tvam indra balād adhi sahaso jāta ojasaḥ.
Tvaṁ san vṛṣan vṛṣed asi.

Ruling power, Indra, you have risen high by virtue of your strength, patient courage, and grandeur of personality. Generous as showers of blissful rain, you are mighty, excellent and refulgent as the sun. (Rg. 10-153-2)

121. Indra Devata, Goshuktyashvasuktinau Rshis

यज्ञ इन्द्रमवर्धयद् यद्भूमिं व्यवर्तयत् ।
चक्राण ओपशं दिवि ॥ १२१ ॥

Yajña indram avardhayad yad bhūmiṁ vyavartayat. Cakrāṇa opaśaṁ divi.

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer. (Rg. 8-14-5)

122. Indra Devata, Medhatithi Ṛshi

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
स्तोता मे गोसखा स्यात् ॥ १२२ ॥

Yad indrāhaṁ yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.

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Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.) (Rg.8-14-1)

123. Indra Devata, Medhatithi Kanva Ṛshi

पन्यंपन्यमित् सोतार आ धावत मद्याय।
सोमं वीराय शूराय॥ १२३॥

Panyam-panyam it sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg 8-2-25)

124. Indra Devata, Medhatithi Kanva Ṛshis

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्।
अनाभयिन् ररिमा ते॥ १२४॥

Idaṁ vaso sutam andhaḥ pibā supūrṇam udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

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125. Indra Devata, Shrukakshav Angirasau Ṛshi

उद् घेदभि श्रुतामघं वृषभं नर्यापसम्।
अस्तारमेषि सूर्य॥ १२५॥

Udghedabhi śrutāmaghaṁ vṛṣabhaṁ naryāpa-sam. Astāram eṣi sūrya.

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe. (Rg. 8-93-1)

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

126. Indra Devata, Sukaksha Shrutakakshau Angirasau Ṛshi

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य।
सर्वं तदिन्द्र ते वशे॥ १२६॥

Yadadya kacca vṛtrahannudagā abhi sūrya. Sarvam tadindra te vaśe.

O sun, dispeller of darkness, whatever the aim and purpose for which you rise today, let that be, O Indra, lord ruler of the world, under your command and control. (Rg. 8-93-4)

127. Indra Devata, Bharadvaja Ṛshi

य आनयत् परावतः सुनीती तुर्वशं यदुम्।
इन्द्रः स नो युवा सखा॥ १२७॥

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Ya ānayat parāvataḥ sunītī turvaśam yadum.
Indraḥ sa no yuvā sakhā.

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance. (Rg. 6-45-1)

128. Indra Devata, Shrutakaksha Angirasa Ṛshi

मा न इन्द्राभ्याऽऽ३दिशः सूरो अक्तुष्वा यमत्।
त्वा युजा वनेम तत्॥ १२८॥

Mā na indrābhyā''diśaḥ sūro aktuṣvā yamat.
Tvā yujā vanema tat.

Indra, powerful friend and ally in spirit and conduct, let no force, howsoever strong it may be, from any direction come at night and overtake us by violence. With you as a friend and inspirer, let us counter that attack and win. (Rg. 8-92-31)

129. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

एन्द्र सानसिं रयिं सजित्वानं सदासहम्।
वर्षिष्ठमूतये भर॥ १२९॥

Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.
Varṣiṣṭham ūtaye bhara.

Indra, lord supreme of power and glory, bless us with the wealth of life and well-being that gives us the superiority of action over sufferance, delight and victory, courage and endurance, excellence and generosity, and leads us on way to progress under divine

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protection. (Rg. 1-8-1)

130. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे।
युजं वृत्रेषु वज्रिणम्॥ १३०॥

Indraṁ vayaṁ mahādhana indram arbhe havāmahe. Yujaṁ vṛtreṣu vajriṇam.

In battles great and small, we invoke Indra, lord omnipotent, we call upon sun and wind, mighty breaker of the clouds, friend in darkness, wielder of the thunderbolt. (Rg. 1-7-5)

131. Indra Devata, Trishoka Kanva Ṛshi

अपिबत् कद्रुवः सुतमिन्द्रः सहस्रबाह्वे।
तत्रादददिष्ट पौंस्यम्॥ १३१॥

Apibat kadruvaḥ sutam indraḥ sahasrabāhve. Tatrādadiṣṭa pauṁsyam.

In the thousand armed dynamic battles of the elements in evolution, Indra, as the sun, drinks the soma of the earth and therein shines the potent majesty of the lord. (Rg. 8-45-26)

132. Indra Devata, Vasishtha Maitravaruni Ṛshi

वयमिन्द्र त्वायवोऽभि प्र नोनुमो वृषन्।
विद्धी त्वा३स्य नो वसो॥ १३२॥

Vayam indra tvāyavo'bhi pra nonumo vṛṣan. Viddhī tvāsya no vaso.

Indra, generous and valorous lord ruler, giver of

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settlement, peace and progress, we are your admirers, and we stand for you. O lord, know this of us, for us and for the nation. (Rg.7-31-4)

133. Indra Devata, Trishoka Kanva Ṛshi

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।
येषामिन्द्रो युवा सखा॥ १३३॥

Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak. Yeṣām indro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (8-45-1)

134. Indra Devata, Trishoka Kanva Ṛshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १३४॥

Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tad ā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity. (Rg. 8-45-40)

135. Indra Devata, Ghaura Kanva Ṛshi

इहेव शृण्व एषां कशा हस्तेषु यद्वदान्।
नि यामं चित्रमृञ्जते॥ १३५॥

Iheva śṛṇva eṣāṁ kaśā hasteṣu yadvadān. Ni yāmaṁ citram ṛñjate.

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Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds. (Research into the energy, power and uses of the winds.) (Rg. 1-37-3)

136. Indra Devata, Trishoka Kanva Ṛshi

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः।
पुष्टावन्तो यथा पशुम्॥ १३६॥

Ima u tvā vi cakṣate sakhāya indra sominaḥ. Puṣṭāvanto yathā paśum.

Indra, these friends, celebrants of soma and holiness, holding offerings of precious homage, look and wait for you as the seeker waits for the sight of his wealth. (Rg. 8-45-16)

137. Indra Devata, Vatsa Kanva Ṛshi

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
समुद्रायेव सिन्धवः॥ १३७॥

Samasya manyave viśo viśvā namanta kṛṣṭa-yaḥ. Samudrāyeva sindhavaḥ.

The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea. (Rg. 8-6-4)

138. Indra Devatah, Kusidi Kanva Ṛshi

देवानामिदवो महत्तदा वृणीमहे वयम्।
वृष्णामस्मभ्यमूतये॥ १३८॥

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Devānām id avo mahat tadā vṛṇīmahe vayam. Vṛṣṇām asmabhyam ūtaye.

We choose for ourselves the grand patronage and protection of the generous brilliancies of nature and humanity for our safety, security and advancement. (Rg. 8-83-1)

139. Indra Devata, Kanva Medhatithi Ṛshi

सोमानां स्वरणं कृणुहि ब्रह्मणस्पते।
कक्षीवन्तं य औशिजः॥ १३९॥

Somānāṁ svaraṇaṁ kṛṇuhi brahmaṇaspate. Kakṣīvantaṁ ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge, zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

140. Indra Devata, Shrukaksha Angirasa Ṛshi

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः।
शृणोतु शक्र आशिषम्॥ १४०॥

Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ. Śṛṇotu śakra āśiṣam.

May Indra, lord of universal intelligence, destroyer of darkness, commander of universal success and joy, we pray, know our mind and listen to us for our heart's desire for success. (Rg. 8-93-18)

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141. Indra Devata, Shyavashva Atreya Ṛshi

अद्या नो देव सवितः प्रजावत्सावीः सौभगम्।
परा दुःष्वप्न्यं सुव॥ १४१॥

Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam. Parā duḥṣvapnyaṁ suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions. (Rg. 5-82-4)

142. Indra Devata, Pragatha Kanva Ṛshi

क्वा३स्य वृषभो युवा तुविग्रीवो अनानतः।
ब्रह्मा कस्तं सपर्यति॥ १४२॥

Kvāsya vṛṣabho yuvā tuvigrīvo anānataḥ. Brahmā kastaṁ saparyati.

Where does the generous lord of showers, ever youthful and eternal, of broad shoulders unbent, reside? Which sage and scholar can ever comprehend and serve him in full knowledge and competence? (Rg. 8-64-7)

143. Indra Devata, Vatsa Kanva Ṛshi

उपह्वरे गिरीणां सङ्गमे च नदीनाम्।
धिया विप्रो अजायत॥ १४३॥

Upahvare girīṇām saṅgame ca nadīnām. Dhiyā vipro ajāyata.

In seclusion over mountain slopes and in the caves and on the confluence of rivers, the vibrant presence of the lord within reveals itself by illumination

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in the self. (Rg. 8-6-28)

144. Indra Devata, Irimbithi Kanva Ṛshi

प्र सम्राजं चर्षणीनामिन्द्रं स्तोता नव्यं गीर्भिः ।
नरं नृषाहं मंहिष्ठम् ॥ १४४ ॥

Pra samrājaṁ carṣaṇīnām indraṁ stotā navyaṁ gīrbhiḥ. Naram nṛṣāhaṁ maṁhiṣṭham.

With songs of celebration glorify Indra, refulgent ruler of humanity, worthy of adoration, leader, destroyer of evil people, the greatest and most munificent. (Rg. 8-16-1)

145. Indra Devata, Shrutakaksha Angirasa Ṛshi

अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः ।
इन्दोरिन्द्रो यवाशिरः ॥ १४५ ॥

Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ. Indor indro yavāśraḥ.

Let Indra, the ruler, value, protect and promote the soma homage mixed and strengthened with the delicacies of life and offered by the generous and enlightened people. (The mantra points to the circulation of wealth and economy of the nation managed by the tax payers and the ruling powers of the government.) (Rg. 8-92-4)

146. Indra Devata, Medhatithi Kanvah Ṛshi

इमा उ त्वा पुरूवसोऽभि प्र नोनुवुर्गिरः ।
गावो वत्सं न धेनवः ॥ १४६ ॥

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Imā u tvā puruvaso'bhi pra nonuvur giraḥ.
Gāvo vatsaṁ na dhenavaḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of adoration exalt you, O lord of a hundred acts of kindness and holiness. (Rg. 6-45-25)

147. Indra Devata, Gotama Rahugana Ṛshi

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।
इत्था चन्द्रमसो गृहे॥ १४७॥

Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg. 1-84-15)

148. Indra - Pushanau Devate, Bharadvaja Barhaspatya Ṛshi

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः।
तत्र पूषाभुवत् सचा॥ १४८॥

Yad indro anayad rito mahīrapo vṛṣantamaḥ.
Tatra pūṣā bhuvat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and

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breaking, consumption and creation are simultaneous processes of natural metabolism in life.) (Rg. 6-57-4)

149. Indra Devata, Bindu or Putadaksha Angirasa Ṛshi

गौर्धयति मरुतां श्रवस्युर्माता मघोनाम्।
युक्ता वह्नी रथानाम्॥ १४९ ॥

Gaur dhayati marutāṁ śravasyurmātā maghonām. Yuktā vahnī rathānām.

The cow, the earth, nature herself, mother of magnanimous Maruts, mighty men, is committed to provide sustenance and honourable existence for them and, joined with them in piety, bearing lovely gifts for them, provides the food of life and love as a mother suckles her children. (Rg. 8-94-1)

150. Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi

उप नो हरिभिः सुतं याहि मदानां पते।
उप नो हरिभिः सुतम्॥ १५० ॥

Upa no haribhiḥ sutaṁ yāhi madānāṁ pate. Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

151. Indra Devata, Shrutakaksha Sukaksha Angirasau Ṛshi

इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे।
अच्छावभृथमोजसा॥ १५१ ॥

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Īṣṭā hotrā asṛkṣatendraṁ vṛdhanto adhvare.
Acchāvabhṛtham ojasā.

Cherished and lovely offers of havi offered into the fire in the yajna of life exalt Indra, and with light and lustre lead the yajamana to the sanctifying bath on the completion of the yajna. (Rg. 8-93-23)

152. Indra Devata, Vatsa Kanva Ṛshi

अहमिद्धि पितुष्परि मेधामृतस्य जग्रह।
अहं सूर्यइवाजनि॥ १५२॥

Aham iddhi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun. (Rg. 8-6-10)

153. Indra Devata, Ajigarti Shunahshepa Ṛshi

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम॥ १५३॥

Revatīr naḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhir madema.

May our people, wives and children be rich in wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory. (Rg. 1-30-13)

154. Indra Devata, Shrutakaksha Vamadeva Ṛshi

सोमः पूषा च चेततुर्विश्वासां सुक्षितीनाम्।
देवत्रा रथ्योर्हिता॥ १५४॥

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Somaḥ pūṣā ca cetatur viśvāsāṁ sukṣitīnām.
Devatrā rathyorhitā.

May Soma and Pusha, divine spirit of peace and creativity, growth and sustenance, both adorable, gracious and all pervasive, inspire and enlighten all people of the world.

155. Indra Devata, Shrutakaksha Angirasa Ṛshi

पान्तमा वो अन्धस इन्द्रमभि प्र गायत।
विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम्॥ १५५॥

Pāntamā vo andhasa indram abhi pra gāyata.
Viśvāsāhaṁ śatakratuṁ maṁhiṣṭhaṁ carṣa-ṇīnām.

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

156. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र व इन्द्राय मादनं हर्यश्वाय गायत।
सखायः सोमपाव्ने॥ १५६॥

Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

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157. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Rshis

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः।
कण्वा उक्थेभिर्जरन्ते॥ १५७॥

Vayamu tvā tadidarthā indra tvāyantaḥ sakhā-yaḥ. Kaṇvā ukthebhirjarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do. (Rg. 8-2-16)

158. Indra Devata, Shrutakaksha or Sukakshau Angirasau Ṛshi

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः।
अर्कमर्चन्तु कारवः॥ १५८॥

Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkam arcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements. (Rg. 8-92-19)

159. Indra Devata, Irimbithi Kanva Ṛshi

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब॥ १५९॥

Ayam ta indra somo nipūto adhi barhiṣi. Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy

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grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)

160. Indra Devata, Madhucchanda Ṛshi

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १६०॥

Surūpakṛtnum ūtaye sudughām iva goduhe.
Juhūmasi dyavidyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress. (Rg. 1-4-1)

161. Indra Devata, Trishoka Kanva Ṛshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्यश्नुही मदम्॥ १६१॥

Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8-45-22)

162. Indra Devata, Kusidi Kanva Ṛshi

य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः।
पिबेदस्य त्वमीशिषे॥ १६२॥

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Ya indra camaseṣvā somaś camūṣu te sutaḥ.
Pibedasya tvamīśiṣe.

Indra, of the soma which is distilled and poured in the cups and ladles of spiritual yajna for you, drink to your heart's desire since you yourself rule over the ecstasy of the nectar. (Rg. 8-82-7)

163. Indra Devata, Ajigarti Shunahshepah Ṛshi

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये॥ १६३॥

Yoge yoge tavastaraṁ vāje vāje havāmahe
Sakhāya indram ūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being. (Rg. 1-30-7)

164. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

आ त्वेता नि षीदतेन्द्रमभि प्र गायत।
सखायः स्तोमवाहसः॥ १६४॥

Ā tvetā ni ṣīdatendram abhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy. (Rg. 1-5-1)

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165. Indra Devata, Vishvamitra Gathina Ṛshi

इदं ह्यन्वोजसा सुतं राधानां पते।
पिबा त्वा३स्य गिर्वणः॥ १६५॥

Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.
Pibā tvāsya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

166. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

महाँ इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे।
द्यौर्न प्रथिना शवः॥ १६६॥

Mahām̐ indraḥ puraśca no mahitvam astu vajriṇe. Dyaur na prathinā śavaḥ.

Indra is great, supreme and transcendent, self-refulgent like the sun, extensive like space and more. May all the power and grandeur be for the lord of justice and the thunderbolt. May all be dedicated to Him. (Rg. 1-8-5)

167. Indra Devata, Kusidi Kanva Ṛshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ १६७॥

Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.

Lord of mighty arms, Indra, gather by your expert

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right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

168. Indra Devatah, Priyamedha Angirasa Ṛshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १६८॥

Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy. (Rg. 8-69-4)

169. Indra Devata, Vamadeva Gautama Ṛshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥ १६९॥

Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace? (Rg. 4-31-1)

170. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्।
आ च्यावयस्यूतये॥ १७०॥

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*Tyam u vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.*

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

171. Indra Devata, Kanva Medhatithi Ṛshi

१ २ ३ २ ३ १ २ ३ १ २र ३ १ २
सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम्।
३ २ ३ १ २
सनिं मेधामयासिषम्॥ १७१ ॥

Sadasaspatim adbhutaṁ priyam indrasya kām-yam. Saniṁ medhām ayāsiṣam.

May I realise, I pray, and attain to the direct presence of the Lord of the Universe, wondrous darling love of the soul, with gifts of the divine and discriminative vision of meditative intelligence. (Rg. 1-18-6)

172. Indra Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३ २ ३ २उ ३क २र ३ १ २
ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः।
३ १ २ ३ १ २
उत श्रोषन्तु नो भुवः॥ १७२ ॥

*Ye te panthā adho divo yebhir vyaśvamairayaḥ.
Uta śroṣantu no bhuvaḥ.*

Indra let all the pathways below the regions of light by which you ignite, initiate and radiate currents of energy in the firmament be known to us, and let the people all regions of the world listen to our voice.

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173. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो ।
यदिन्द्र मृडयासि नः ॥ १७३ ॥

Bhadraṁ-bhadraṁ na ā bhareṣamūrjaṁ śatakrato. Yad indra mṛḍayāsi naḥ.

Indra, lord of infinite actions of grace, when you are kind to us and bless us with joy and well being, you give us food, energy, knowledge and enlightenment so that we may rise towards perfection as good human beings. (Rg. 8-93-28)

174. Indra Devata, Vindu Putadakshau Angirasau Ṛshi

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः ।
उत स्वराजो अश्विना ॥ १७४ ॥

Asti somo ayaṁ sutaḥ pibantyasya marutaḥ. Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

175. Indra Devata, Indramatara Devajamaya Rshis

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते ।
वन्वानासः सुवीर्यम् ॥ १७५ ॥

Īṅkhayantīr apasyuva indram jātamupāsate. Vanvānāsaḥ suvīryam.

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Active, expressive and eloquent people, conscious of their rights and duties, serve and abide by the ruling power of the system, Indra, as it arises and advances, and while they do so they enjoy good health, honour and prosperity of life for themselves and their progeny. (Rg. 10-153-1)

176. Indra Devata, Godha Rshika

न कि देवा इनीमसि न क्या योपयामसि।
मन्त्रश्रुत्यं चरामसि॥ १७६ ॥

Na ki devā inīmasi na kyā yopayāmasi.
Mantraśrutyaṁ carāmasi.

O Devas, divinities of nature and nobilities of humanity, we never transgress the law, never frustrate any plan, never violate the order, never act surreptitiously. (We are an open minded people), we follow the law, and act according to the divine mantra, tradition and mantric declaration of the principles and policies of the order. In matters of the social order we love and cooperate with all parties of our view as well as with others whether they are rivals or people on the periphery. (Rg. 10-134-7)

177. Indra Devata, Dadhyang Atharvanah Ṛshi

दोषो आगाद् बृहद्गाय द्युमद्गामन्नाथर्वण।
स्तुहि देवं सवितारम्॥ १७७॥

Doṣo āgād bṛhadgāya dyumadgāmann-ātharvaṇa. Stuhi devaṁ savitāram.

O singer of Brhat Samans, scholar of Atharva, passionate seeker celebrant of divinity, Brahma,

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highpriest, when the night is come, sing of Savita, adore the light of life.

178. Indra Devata, Praskanva Kanva Ṛshi

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
स्तुषे वामश्विना बृहत्॥ १७८॥

Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vāmaśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins, harbingers of this glory, I admire you immensely - infinitely. (Rg. 1-46-1)

179. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः।
जघान नवतीर्नव॥ १७९॥

Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīr nava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

180. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः।
महाँ अभिष्टिरोजसा॥ १८०॥

Indrehi matsyandhaso viśvebhiḥ somapar-vabhiḥ. Mahāň abhiṣṭirojasā.

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Indra, lord of light and life, come with all the soma-celebrations of food, energy and joy, great as you are with majesty, power and splendour omnipresent, and give us the ecstasy of living with enlightenment. (Rg. 1-9-1)

181. Indra Devata, Vamadeva Gautama Ṛshi

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि।
महान्महीभिरूतिभिः ॥ १८१ ॥

Ā tū na indra vṛtrahannasmākam ardham ā gahi. Mahān mahībhir ūtibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress. (Rg. 4-32-1)

182. Indra Devata, Vatsa Kanva Ṛshi

ओजस्तदस्य तित्विष उभे यत् समवर्तयत्।
इन्द्रश्चर्मेव रोदसी ॥ १८२ ॥

Ojastadasya titviṣa ubhe yat samavartayat. Indraścarmeva rodasī.

Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

183. Indra Devata, Ajigarti Shunahshepah Ṛshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे ॥ १८३ ॥

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Ayamu te samatasi kapota'iva garbhadhim.
Vacastaccinna ohase.

Indra, light and power of existence, this creation is yours for sure. Just as a pigeon flies into the nest to meet its mate so do you pervade and impregnate nature to create the world of forms, and listen to our words of praise and prayer. (Rg. 1-30-4)

184. Vayu Devata, Ula Vatayana Ṛshi

वात आ वातु भेषजं शम्भु मयोभु नो हृदे।
प्र न आयूँषि तारिषत्॥ १८४॥

Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde. Pra na āyuňṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

185. Indra Devata, Ghaura Kanva Ṛshi

यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा।
न किः स दभ्यते जनः॥ १८५॥

Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
Na kiḥ sa dabhyate janaḥ.

The man whom Prachetas, men of knowledge and wisdom, Varuna, distinguished and meritorious man, Mitra, friend of all, Aryama, man of justice, all these protect and advance (is really strong). Can he ever be hurt, bullied or suppressed? No! (Rg. 1-41-1)

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186. Indra Devata, Vatsa Kanva Ṛshi

३ २उ ३ १ २ ३ २ ३ १ २र ३ २
गव्यो षु णो यथा पुराश्वयोत रथया।
३ २ ३ १ २
वरिवस्या महोनाम्॥ १८६ ॥

Gavyo ṣu ṇo yathā purāśvayota rathayā.
Varivasyā mahonām.

Lord greatest of the great, Indra, come now as ever before and bring us wealth of lands and cows and discipline of the mind and senses, wealth of horses, progress and meaningful attainments, and scientific transports and spiritual adventures of the soul in meditation and yajnic sessions. (Rg. 8-46-10)

187. Indra Devata, Vatsa Kanva Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम्।
३ २ ३ १ २ ३ १ २
एनामृतस्य पिप्युषीः॥ १८७॥

Imāsta indra pṛśnayo ghṛtam duhata āśiram.
Enām ṛtasya pipyuṣīḥ.

Indra, these spotted cows of yours, various earths, starry skies which yield and shower honey sweets of milk and life giving soma are augmenters of the divine yajna of universal evolution. (Rg. 8-6-19)

188. Indra Devata, Sukaksha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २र
अया धिया च गव्यया पुरुणामन्पुरुष्टुत।
१ २र ३ १ २
यत् सोमेसोम आभुवः॥ १८८॥

Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta
Yat somesoma ābhuvaḥ.

Indra, O higher mind, O soul, O awareness of divinity, who are adored by many, celebrated by many

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many names in many ways, arise in every person in every soma yajna by with virtue of this intelligence, this knowledge and this awareness which nature has given to every person. (Rg. 8-93-17)

189. Indra Devata, Madhucchanda Ṛshi

पावका नः सरस्वती वाजेभिर्वाजिनीवती।
यज्ञं वष्टु धियावसुः॥ १८९॥

Pāvakā naḥ sarasvatī vājebhir vājinīvatī
Yajñaṁ vaṣṭu dhiyāvasuḥ.

May Sarasvati, goddess of divine speech, mother knowledge of arts, science and divinity, come with gifts of food for the mind and intellect and purify us with the light of knowledge. May the mother grace our yajna of arts and sciences and bless us with the light divine. (Rg. 1-3-10)

190. Indra Devata, Vamadeva Gautama Ṛshi

क इमं नाहुषीष्वा इन्द्रं सोमस्य तर्पयात्।
स नो वसून्या भरात्॥ १९०॥

Ka imaṁ nāhuṣīṣvā indraṁ somasya tarpayāt.
Sa no vasūnyā bharāt.

Who in this bounden humanity can regale and surfeit this Indra with the soma of surrender and adoration? None. May the lord of boundless abundance bring us wealth, honour and excellence of life.

191. Indra Devata, Irimbithi Kanva Ṛshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
एदं बर्हिः सदो मम॥ १९१॥

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Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edaṁ barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life. (Rg. 8-17-1)

192. Indra Devata, Satyadhrti Varuni Ṛshi

महि त्रीणामवरस्तु द्युक्षं मित्रस्यार्यम्णः।
दुराधर्षं वरुणस्य॥ १९२॥

Mahi trīṇām avarastu dyukṣaṁ mitra-syāryamṇaḥ. Durādharṣaṁ varuṇasya.

May the great, refulgent and inviolable protection and promotion of the three, Mitra, Varuna and Aryaman bless the life of nature and humanity. (Mitra, Varuna and Aryaman are explained as prana, apana and heart energy, and as the sun of the summer, winter and spring seasons round the year.) (Rg. 10-185-1)

193. Indra Devata, Vatsa Kanva Ṛshi

त्वावतः पुरूवसो वयमिन्द्र प्रणेतः।
स्मसि स्थातर्हरीणाम्॥ १९३॥

Tvāvataḥ purūvaso vayam indra praṇetaḥ. Smasi sthātar harīṇām.

Indra, shelter home of the world, leader of humanity, presiding over mutually sustained stars and planets in motion, we are in bond with you and so shall we remain. (Rg. 8-46-1)

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194. Indra Devata, Pragatha Kanva Ṛshi

उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः।
अव ब्रह्मद्विषो जहि॥ १९४॥

Ut tvā mandantu somāḥ kṛṇuṣva radho adrivaḥ. Ava brahmadviṣo jahi.

Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine. (Rg. 8-64-1)

195. Indra Devata, Vishvamitra Gathina Ṛshi

गिर्वणः पाहि नः सुतं मधोर्धाराभिरज्यसे।
इन्द्र त्वादातमिद्यशः॥ १९५॥

Girvaṇaḥ pāhi naḥ sutaṁ madhor dhārābhir ajyase. Indra tvādātamidyaśaḥ.

Indra, lord of honour, excellence and majesty, honoured by songs of celebration, served and pleased with streams of sweet soma in homage, pray protect and promote our soma-yajna of life and endeavour. By you alone is acknowledged the honour, joy and value of life and karma. (Rg. 3-40-6)

196. Indra Devata, Vamadeva Gautama Ṛshi

सदा व इन्द्रश्चर्कृषदा उपो नु स सपर्यन्।
न देवो वृतः शूर इन्द्रः॥ १९६॥

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Sadā va indraś carkṛṣadā upo nu sa saparyan.
Na devo vṛtaḥ śūra indraḥ.

Indra, the lord omnipotent, always draws you close to himself, caring for you. Indra, refulgent, brave and generous, is ever free, never bound.

197. Indra Devata, Shrutakaksha Angirasa Ṛshi

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः।
न त्वामिन्द्राति रिच्यते॥ १९७॥

Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvām indrāti ricyate.

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

198. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ १९८॥

Indram id gāthino bṛhad indram arkebhir arkiṇaḥ. Indraṁ Vāṇīranūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research. (Rg. 1-7-1)

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199. Indra Devata, Shrutakaksha Angirasa Ṛshi

इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम्।
वाजी ददातु वाजिनम्॥ १९९॥

Indra iṣe dadātu na ṛbhukṣaṇam ṛbhuṁ rayim. Vājī dadātu vājinam.

For food, energy and knowledge, may Indra, lord of creativity, imagination and power, give us wealth, honour and excellence of broad, versatile and expert nature. May the lord of speed and victory grant us sustenance, energy and advanced success in our pursuit of progress. (Rg. 8-93-34)

200. Indra Devata, Grtsamada Ṛshi

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत्।
स हि स्थिरो विचर्षणिः॥ २००॥

Indro aṅga mahad bhayam abhī ṣadapa cucyavat. Sa hi sthiro vicarṣaṇiḥ.

Indra, light of life, dear as breath of vitality, mighty great, blazing as the sun which is stable in its orbit and enlightens and watches us all as it moves, may, we pray, remove all fear and give us freedom. (Rg. 2-41-10)

201. Indra Devata, Bharadvaja Barhaspatya Ṛshi

इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः।
गावो वत्सं न धेनवः॥ २०१॥

Imā u tvā sute sute nakṣante girvaṇo giraḥ. Gāvo vatsaṁ na dhenavḥ.

These words and voices of adoration, O spirit

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adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love. (Rg. 6-45-28)

202. Indra Devata, Bharadvaja Barhaspatya Ṛshi

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये।
हुवेम वाजसातये॥ २०२॥

Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life. (Rg. 6-57-1)

203. Indra Devata, Vamadeva Gautama Ṛshi

न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहन्।
न क्येवं यथा त्वम्॥ २०३॥

Na ki indra tvad uttaraṁ na jyāyo asti vṛtrahan.
Na kyevaṁ yathā tvam.

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are. (Rg. 4-30-1)

204. Indra Devata, Trishoka Kanva Ṛshi

तरणिं वो जनानां त्रदं वाजस्य गोमतः।
समानमु प्र शंसिषम्॥ २०४॥

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Taraṇiṁ vo janānaṁ tradaṁ vājasya gomataḥ.
Samānam u pra śaṁsiṣam.

I constantly praise the lord saviour of you, people, and the protector of your earthly wealth, power, progress and freedom. (Rg. 8-45-28)

205. Indra Devata, Madhucchanda Ṛshi

१ २ ३ २ ३ २ ३ १ २र
असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत।
३ १ २ ३ १ २र
सजोषा वृषभं पतिम्॥ २०५॥

Asṛgram indra te giraḥ prati tvām udahāsata.
Sajoṣā vṛṣabhaṁ patim.

Indra, lord of light and splendour, the songs of divinity reveal and manifest you in your glory, protector of the universe and generous rain-giver of favours and kindness. And I too, in response, celebrate your magnificence and magnanimity without satiety. (Rg. 1-9-4)

206. Indra Devata, Vatsa Kanva Ṛshi

३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ २
सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा।
३ २उ ३ १ २
मित्रास्पान्त्यद्रुहः॥ २०६॥

Sunītho ghā sa martyo yaṁ maruto yam aryamā. Mitrās pāntyadruhaḥ.

True it is that that man is morally right, well guided and secure whom the Maruts, vibrant powers of defence and protection, Aryama, power of right conduct and justice, and Mitra, power of love and enlightenment, all free from hate and jealousy, lead and protect on the right path. (Rg. 8-46-4)

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207. Indra Devata, Trishoka Kanva Ṛshi

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ २०७॥

Yad vīḍāvindra yat sthire yat parśāne parābhṛtam. Vasu spārhaṁ tadā bhara.

Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society. (Rg. 8-45-41)

208. Indra Devata, Sukaksha Angirasa Ṛshi

श्रुतं वो वृत्रहन्तमं प्र शर्धं चर्षणीनाम्।
आशिषे राधसे महे॥ २०८॥

Śrutaṁ vo vṛtrahantamaṁ pra śardhaṁ carṣaṇīnām. Āśiṣe radhase mahe.

O lord of light, refulgent and glorious stars and planets such as sun, earth and moon bear your power and potential and they bear the jewels of life for the generous yajamana. O celebrants, celebrate Indra and pray for the devotees that the lord may bless. (Rg. 8-93-26)

209. Indra Devata, Vamadeva Gautama Ṛshi

अरं त इन्द्र श्रवसे गमेम शूर त्वावतः।
अरं शक्र परेमणि॥ २०९॥

Araṁ ta indra śravase gamema śūra tvāvataḥ. Araṁ śakra paremaṇi.

Indra, lord of boundless power and holy action, under your kind care and protection, let us reach close

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enough to your adorable presence and your divine glory in song and deep meditation.

210. Indra Devata, Vishvamitra Gathina Ṛshi

धानावन्तं करम्भिणमपूपवन्तमुक्थिनम्।
इन्द्र प्रातर्जुषस्व नः ॥ २१० ॥

Dhānāvantaṁ karambhiṇam apūpavantam ukthinam. Indra prātar juṣasva naḥ.

Indra, lord of wealth, honour and excellence, accept and enjoy in the morning our gift of homage and yajna mixed with roasted rice and curds and sanctified and offered with the chant of holy words. (Rg. 3-52-1)

211. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः।
विश्वा यदजय स्पृधः ॥ २११ ॥

Apām phenena namuceḥ śira indrod avartayaḥ. Viśvā yadajaya spṛdhaḥ.

When you fight out the adversaries of life and humanity, you crush the head of the demon of drought and famine with the sea mist and the cloud. (Rg. 8-14-13)

212. Indra Devata, Vamadeva Gautama Ṛshi

इमे त इन्द्र सोमाः सुतासो ये च सोत्वाः।
तेषां मत्स्व प्रभूवसो ॥ २१२ ॥

Ime ta indra somāḥ sutāso ye ca sotvāḥ. Teṣām matsva prabhūvaso.

O lord of exuberance, Indra, these somas of purest homage now ripe and ready and those that will be

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extracted and matured are all for you. Eternal lord of infinite wealth and excellence, accept these, be gracious, and bless us.

213. Indra Devata, Shrutakaksha Sukakshau Angirasau Ṛshi

तुभ्यं सुतासः सोमाः स्तीर्णं बर्हिर्विभावसो।
स्तोतृभ्य इन्द्र मृडय॥ २१३॥

Tubhyaṁ sutāsaḥ somāḥ stīrṇaṁ barhir vibhāvaso. Stotṛbhya indra mṛḍaya.

O lord of light, Indra, the soma delicacies distilled and seasoned are ready for you. The holy grass seats are spread on the vedi. Pray come in, be gracious, and bring wealth, honour and excellence of life for the celebrants with peace and joy. (Rg. 8-93-25)

214. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ व इन्द्रं कृविं यथा वाजयन्तः शतक्रतुम्।
मंहिष्ठं सिञ्च इन्दुभिः॥ २१४॥

Ā va indraṁ kṛviṁ yathā vājayantaḥ śata-kratum. Mam̆hiṣṭhaṁ siñca indubhiḥ.

Just as strong winds carry the cloud for rain on the earth, just as men dig the well for irrigating the field, so you serve Indra, most generous and powerful hero of a hundred acts of creation and growth, with each drop of your powers and energies. (Rg. 1-30-1)

215. Indra Devata, Shrutakaksha Angirasa Ṛshi

अतश्चिदिन्द्र न उपा याहि शतवाजया।
इषा सहस्रवाजया॥ २१५॥

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Ataścid indra na upā yāhi śatavājayā. Iṣā sahasravājayā.

And from here, Indra, come to us, bring us the food of life for a hundredfold and a thousandfold victory of honour and excellence. (Rg. 8-92-10)

216. Indra Devata, Trishoka Kanva Ṛshi

आ बुन्दं वृत्रहा ददे जातः पृच्छाद्वि मातरम्।
क उग्राः के ह शृण्विरे ॥ २१६ ॥

Ā bundaṁ vṛtrahā dade jātaḥ pṛcchādvi mātaram. Ka ugrāḥ ke ha śṛṇvire.

When the mighty soul, destroyer of evil, born to self consciousness, takes to the bow and arrow, blazing, fearsome, breaker of foes, he asks the mother, spirit of higher vision and discrimination: Who are the enemies renowned to be terrible and irresistible? (Rg. 8-45-4)

217. Indra Devata, Medhatithi Kanva Ṛshi

बृबदुक्थं हवामहे सृप्रकरस्नमूतये।
साधः कृण्वन्तमवसे ॥ २१७ ॥

Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye. Sādhaḥ kṛṇvantam avase.

We invoke the lord divine and master ruler who is highly adorable, of long and supple arms of generosity, and always does good for the protection and promotion of all. (Rg. 8-32-10)

218. Indra Devata, Gotama Rahugana Ṛshi

ऋजुनीती नो वरुणो मित्रो नयति विद्वान्।
अर्यमा देवैः सजोषाः ॥ २१८ ॥

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Ṛjunītī no varuṇo mitro nayati vidvān.
Aryamā devaiḥ sajoṣāḥ.

May God, Lord Omniscient, Varuna, lord of justice and worthy of our intelligent choice, Mitra, lord of universal friendship, and the man of knowledge, wisdom and divine vision bless us with a natural simple and honest way of living. May Aryama, lord of justice and dispensation, bless us with a straight way of living without pretence. May He, lord of love who loves us and whom we love bless us with the company of noble, generous and brilliant people in humanity, and may He grant us the benefit of such generous powers of nature. (Rg. 1-90-1)

219. Indra Devata, Brahmatithi Kanva Ṛshi

दूरादिहेव यत्सतोऽ रुणप्सुरशिश्वितत्।
वि भानुं विश्वथातनत्॥ २१९॥

Dūrād iheva yat sato'ruṇapsur aśiśvitat.
Vi bhānuṁ viśvathātanat.

The bright red dawn from far off, which yet appears so close, wraps the world in crimson glory and then spreads it over with the light of the sun. (Rg. 8-5-1)

220. Indra Devata, Vishvamitra or Jamadagni Ṛshi,

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्।
मध्वा रजांसि सुक्रतू॥ २२०॥

Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajāँsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired

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with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

221. Indra Devata, Praskanva Kanva Ṛshi

उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वत्नत।
वाश्रा अभिज्ञु यातवे॥ २२१॥

Udu tye sūnavo giraḥ kāṣṭhā yajñeṣvatnata.
Vāśrā abhijñu yātave.

Those children of space, the winds, in their motions, carry and expand the waves of sound and the currents of waters and other energies across the dynamics of space so that they reach their destinations like the mother cows hastening on their legs to their stalls.(Rg. 1-37-10)

222. Indra Devata, Kanva Medhatithi Ṛshi

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्।
समूढमस्य पाँसुले॥ २२२॥

Idaṁ viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pām̐sule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

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223. Indra Devata, Medhatithi Kanva Ṛshi

१ २ ३ १ २ ३ २ ३ १ २र
अतीहि मन्युषाविणं सुषुवांसमुपेरय।
३ २ ३ २ ३ १ २
अस्य रातौ सुतं पिब॥ २२३॥

Atīhi manyuṣāviṇaṁ suṣuvāňsam uperaya.
Asya rātau sutaṁ piba.

Indra, lord of life, ignore the man who offers yajnic soma in a mood of anger, frustration and protest. Ignore the man who offers yajna and soma but in a joyless and conflictive mood. Accept this soma of homage distilled and offered in a state of delight, love and faith. (Rg. 8-32-21)

224. Indra Devata, Vamadeva Gautama Ṛshi

२ ३ १ २ ३ १ २र ३ १ २
कदु प्रचेतसे महे वचो देवाय शस्यते।
१ २र ३ १ २
तदिद्ध्यस्य वर्धनम्॥ २२४॥

Kadu pracetase mahe vaco devāya śasyate.
Tadidhyasya vardhanam.

Howsoever little, insignificant the word of prayer and adoration offered in honour of omniscient, omnipotent, self-refulgent Indra, that is the exaltation of Indra, elevation of the celebrant too.

225. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

३ २ ३ २ ३ १ २ ३ १ २ ३ १ २र
उक्थं च न शस्यमानं नागो रयिरा चिकेत।
१ २ ३ २ ३ १ २
न गायत्रं गीयमानम्॥ २२५॥

Ukthaṁ ca na śasyamānaṁ nāgorayir ā ciketa.
Na gāyatraṁ gīyamānam.

Indra, lord of power and piety, the man dedicated

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to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

226. Indra Devata, Vishvamitra Gathina Ṛshi

इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः।
हरिवान्त्सुतानां सखा॥ २२६॥

Indra ukthebhir mandiṣṭho vājānāṁ ca vājapatiḥ. Harivāntsutānāṁ sakhā.

Indra, happiest and most exalted by songs of adoration, lord of all strength, power, victories and the victorious, commander of all world forces, is the friend of joyous soma celebrants of peace and prosperity.

227. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

आ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः।
महाँइव युवजानिः॥ २२७॥

Ā yāhyupa naḥ sutaṁ vājebhir mā hṛṇīyathāḥ. Mahāň iva yuvajāniḥ.

Come along with us with all your strength and enthusiasm without hesitation or embarrassment, and go forward like a great hero inspired by a youthful maiden. (Rg. 8-2-19)

228. Indra Devata, Sumitra or Durmitra Kautsau Ṛshi

कदा वसो स्तोत्रं हर्यत आ अव श्मशा रुधद्वाः।
दीर्घं सुतं वाताप्याय॥ २२८॥

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Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ. Dirghaṁ sutaṁ vātāpyāya.

O Vasu, shelter home of life, when does the spirit inspire, impel and create the joyous song of celebration for Indra? When it controls the various flow of the mind, then the lasting soma is prepared for the ecstatic soul. (Rg. 10-105-1)

229. Indra Devata, Kanva Medhatithi Ṛshi

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूँरनु।
तवेदं सख्यमस्तृतम्॥ २२९॥

Brāhmaṇād indra rādhasaḥ pibā soma-mṛtūñranu. Tavedaṁ sakhyam astṛtam.

Indra, pranic energy of air, according to the seasons drink the soma juices of nature from the earthly treasuries created by the Supreme Lord of the universe. The vital relation of life with you is universal and inviolable. (Rg. 1-15-5)

230. Indra Devata, Medhatithi Kanva Ṛshi

वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः।
त्वं नो जिन्व सोमपाः॥ २३०॥

Vayaṁ ghā te api smasi stotāra indra girvaṇaḥ. Tvaṁ no jinva somapāḥ.

Indra, lord celebrated in song, your devoted celebrants as we are, O lord protector and promoter of the beauty, honour and excellence of life, pray give us the food and fulfilment of life we love and aspire for. (Rg. 8-32-7)

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231. Indra Devata, Vishvamitra Gathina Abheepad Udalava Ṛshi

१ २ ३१ २र ३ २ ३ १ २
एन्द्र पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः।
१ २ ३ १ २
सत्राजिदुग्र पौंस्यम्॥ २३१॥

Endra pṛkṣu kāsu cin nṛmṇam tanūṣu dhehi naḥ. Satrājid ugra pauṁsyam.

Indra, lustrous lord always victorious in battles, in all the battles of life we face, vest manly strength in our bodies and courage in our hearts.

232. Indra Devata, Shrutakaksha Angirasa Ṛshi

३ १ २र ३ २३ १ २र ३ २ ३२
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः।
३ २ ३ २ ३ १ २
एवा ते राध्यं मनः॥ २३२॥

Evā hyasi vīrayur evā śūra uta sthiraḥ.
Evā te rādhyam manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)

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CHAPTER–3

233. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ २३३ ॥

Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ svardṛśam īśānam indra tasthuṣaḥ.

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your vision is bliss. (Rg. 7-32-22)

234. Indra Devata, Bharadvaja Barhaspatya Ṛshi

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ २३४ ॥

Tvām iddhi havāmahe sātau vājasya kāravaḥ.
Tvām vṛtreṣvindra satpatiṁ narastvāṁ kāsthāsvarvataḥ.

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life. (Rg. 6-46-1)

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235. Indra Devata, Praskanva Kanva Ṛshi

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।
यो जरितृभ्यो मघवा पुरूवसुः सहस्त्रेणेव शिक्षति ॥ २३५ ॥

Abhi pra vaḥ surādhasam indram arca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants. (Rg. 8-49-1)

236. Indra Devata, Nodha Gautama Ṛshi

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ २३६ ॥

Taṁ vo dasmaṁ ṛtīṣahaṁ vasor mandānam andhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir navāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity. (Rg. 8-88-1)

237. Indra Devata, Kali Pragatha Ṛshi

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥ २३७ ॥

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Tarobhirvo vidadvasum indraṁ sabādha ūtaye. Bṛhad gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg. 8-66-1)

238. Indra Devata, Vasishtha Maitravaruni Ṛshi

तरणिरित् सिषासति वाजं पुरन्ध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥ २३८ ॥

Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtaṁ name girā nemiṁ taṣṭeva sudruvam.

Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

239. Indra Devata, Medhatithi Kanva Ṛshi

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः । आपिर्नो बोधि
सधमाद्ये वृधे३ऽस्माँ अवन्तु ते धियः ॥ २३९ ॥

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Pibā sutasya rasino matsvā na indra gomataḥ. Āpir no bodhi sadhamādye vṛdhe'smām̆ avantu te dhiyaḥ.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

240. Indra Devata, Bharga Pragatha Ṛshi

त्वं ह्येहि चेरवे विदा भगं वसुत्तये।
उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये॥ २४०॥

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Udvāvṛṣasva maghavan gaviṣṭaya ud indrāśvamiṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

241. Maruts Devata, Vasishtha Maitravaruni Ṛshi

न हि वश्चरमं च न वसिष्ठः परिमंसते। अस्माकमद्य मरुतः
सु ते सचा विश्वे पिबन्तु कामिनः॥ २४१॥

Na hi vaścaramaṁ ca na vasiṣṭhaḥ parimaṅsate. Asmākam adya marutaḥ sute sacā viśve pibantu kāminaḥ.

O Maruts, vibrant givers of light and energy,

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leading lights of humanity, the celebrated sage best settled and giver of settlement mentally and spiritually does not ignore or neglect even the last of you but honours you all. O lovers and benefactors of the nation, come today now itself, join and enjoy the delicious taste of our achievement in your honour in the structure and order of a great society. (Rg. 7-59-3)

242. Indra Devata, Pragatha Ghaura Kanva Ṛshi

मा चिदन्यद् वि शंसत सखायो मा रिषण्यत। इन्द्रमित्स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत॥ २४२॥

Mā cid anyad vi śaṅsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca śaṅsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again. (Rg. 8-1-1)

243. Indra Devata, Puruhanma Angirasa Ṛshi

न किष्टं कर्मणा नशद् यश्चकार सदावृधम्। इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा॥ २४३॥

Na kiṣṭaṁ karmaṇā naśad yaścakāra sadāvṛdham. Indraṁ na yajñair viśvagūrtam ṛbhvasam adhṛṣṭam dhṛṣṇum ojasā.

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as

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raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious by his own essential power. (Rg. 8-70-3)

244. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः। सन्धाता सन्धिं मघवा पुरूवसुर्निष्कर्ता विह्रुतं पुनः॥ २४४॥

Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ. Sandhātā sandhiṁ maghavā purūvasur niṣkartā vihrutaṁ punaḥ.

Indra is that vibrant immanent lord of unbounded natural health and assertive life energy who, without piercing and without ligatures, provides for the original jointure of the series of separate vertebrae and collar bones and then, later, heals and sets the same back into healthy order if they get dislocated or fractured. (Rg. 8-1-12)

245. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये। ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये॥ २४५॥

Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keśino vahantu somapītaye.

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity, invoke and invite you hither into the heart so that we may experience the bliss of divine presence. (Rg. 8-1-24)

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246. Indra Devata, Vishvamitra Gathina Ṛshi

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः। मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव ताँ इहि॥ २४६॥

Ā mandrair indra haribhir yāhi mayūra-romabhiḥ. Mā tvā kecinniyemurinna pāśino'ti dhanveva tān̆ ihi.

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

247. Indra Devata, Gotama Rahugana Ṛshi

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम्। न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥ २४७॥

Tvamaṅga pra śan̆siṣo devaḥ śaviṣṭha martyam. Na tvad anyo maghavannasti marḍitendra bravīmi te vacaḥ.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

248. Indra Devata, Nrmedha and Purumedha Angirasau Ṛshis

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः। त्वं वृत्राणि हंस्यप्रतीन्येक इत् पुर्वनुत्तश्चर्षणीधृतिः॥ २४८॥

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Tvam indra yaśā asyṛjīṣī śavasaspatiḥ. Tvaṁ vṛtrāṇi haṁsyapratīnyeka it purvanuttaś-carśaṇīdhṛtiḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

249. Indra Devata, Medhyatithi Kanva Ṛshi

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये॥ २४९॥

Indramiddevatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence. (Rg. 8-3-5)

250. Indra Devata, Medhyatithi Kanva Ṛshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत॥ २५०॥

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhistomair anūṣata.

O lord of universal wealth, O shelter home of the

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world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration. (Rg. 8-3-3)

251. Indra Devata, Medhyatithi Kanva Ṛshi

उदु त्ये मधुमत्तमा गिर स्तोमास ईरते।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ २५१॥

Udu tye madhumattamā gira stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations. (Rg. 8-3-15)

252. Indra Devata, Devatithi Kanva Ṛshi

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्। आपित्वे नः प्रपित्वे
तूयमा गहि कण्वेषु सु सचा पिब॥ २५२॥

Yathā gauro apā kṛtaṁ tṛṣyannetyaveriṇam. Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

253. Indra Devata, Bharga Pragatha Ṛshi

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ २५३॥

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Śagdhyū ३ṣu śacīpata indra viśvābhir ūtibhiḥ. Bhagaṁ na hi tvā yaśasaṁ vasuvidam anu śūra carāmasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord, we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

254. Indra Devata, Rebha Kashyapa Ṛshi

या इन्द्र भुज आभरः स्वर्वाँ असुरेभ्यः।
स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः॥ २५४॥

Yā indra bhuja ābharaḥ. svarvāň asurebhyaḥ. Stotāramin maghavannasya vardhaya ye ca tve vṛktabarhiṣaḥ.

Indra, lord of bliss and omnipotence, the food, energy and vitality which you bear and bring from the sources of pranic energy such as sun, air, cloud and cosmic intelligence is great and admirable. O lord of power and glory, pray advance the devotees who appreciate, develop and celebrate this energy and spread the holy grass of yajna in gratitude to you, offer homage to you and develop your gifts. (Rg. 8-97-1)

255. Adityah Devata, Jamadagni Bhargava Ṛshi

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो।
वरूथ्ये३ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत॥ २५५॥

Pra mitrāya prāryamṇe sacathyam ṛtāvaso. Varūthye ३varuṇe chandyaṁ vacaḥ stotraṁ rājasu gāyata.

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O lover of truth and eternal laws and values of cosmic truth, sing together, sing in the home and sing on joyous occasions collective, homely and celebrative songs in honour of Mitra, lord of love and universal friendship, Aryaman, lord of the paths of rectitude, and Varuna, lord of judgement and wisdom. Sing hymns of adoration for all the refulgent divinities. (Rg. 8-101-5)

256. Indra Devata, Medhyatithi Kanva Ṛshi

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः।
समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम्॥ २५६॥

Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

257. Indra Devata, Nrmedha and Purumedha Angirasau Ṛshis

प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत।
वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा॥ २५७॥

Pra va indrāya bṛhate maruto brahmārcata.
Vṛtraṁ hanati vṛtrahā śatakratur vajreṇa śataparvaṇā.

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O Maruts, vibrant brilliant leaders of humanity, worship Indra, lord omnipotent beyond all bounds, and study the divine powers immanent in nature, with hymns of Vedic adoration. He is the destroyer of evil, dispels darkness and ignorance, and destroys the negative uncreative forces with his thunderbolt of hundredfold power. (Rg. 8-89-3)

258. Indra Devata, Nrmedha and Purumedha Angirasas Rshis

बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम्।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि॥ २५८॥

Bṛhad indrāya gāyata maruto vṛtrahantamam.
Yena jyotirajanayann ṛtāvṛdho devaṁ devāya jāgṛvi.

O Maruts, vibrant leaders of humanity in knowledge and action, sing the resounding songs of Sama which, like the sun, dispel the darkness and eliminate evil, the same by which the sagely servants of eternal law and cosmic yajna in the service of God vitalise, recreate and extend that divine inextinguishable light of life which is ever awake in the world of existence. (Rg. 8-89-1)

259. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ २५९॥

Indra kratuṁ na ā bhara pitā putrebhyo yathā.
Śikṣā ṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.

Bring us the divine vision, will and intelligence

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as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity. (Rg. 7-32-26)

260. Indra Devata, Rebha Kashyapa Ṛshi

मा न इन्द्र परा वृणग्भवा नः सधमाद्ये।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परावृणक्॥ २६०॥

Mā na indra parā vṛṇag bhavā naḥ sadhamādye. Tvam na ūtī tvamin na āpyaṁ mā na indra parāvṛṇak.

Indra, lord supreme of truth, goodness and beauty, pray forsake us not, be with us as a friend in the great hall of life and joy, you are our protector, you alone are ultimately our end and aim worth attaining, pray do not forsake us. (Rg. 8-97-7)

261. Indra Devata, Medhatithi Kanva Ṛshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः।
पवित्रस्य प्रस्त्रवणेषु वृत्रहन् परि स्तोतार आसते॥ २६१॥

Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

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262. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यदिन्द्र नाहुषीष्वा ओजो नृम्णं च कृष्टिषु। यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या॥ २६२॥

Yad indra nāhuṣīṣvā ojo nṛmṇam ca kṛṣṭiṣu. Yadvā pañca kṣitīnām dyumnam ā bhara satrā viśvāni paun̆syā.

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that. (Rg. 6-46-7)

263. Indra Devata, Medhatithi Kanva Ṛshi

सत्यमित्था वृषेदसि वृषजूतिर्नोऽविता।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः॥ २६३॥

Satyamitthā vṛṣedasi vṛṣajūtir no'vitā. Vṛṣā hyugra śṛṇviṣe parāvati vṛṣoarvāvati śrutaḥ.

True it is thus you are our protector, virile and generous yourself and an inspiration and driving force for the virile and the brave, unbound, uncountered, brave and illustrious, harbinger of the showers of peace and joy and known as omnificent and sublime all over the world far and near. (Rg. 8-33-10)

264. Indra Devata, Rebha Kashyapa Ṛshi

यच्छक्रासि परावति यदर्वावति वृत्रहन्। अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति॥ २६४॥

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Yacchakrāsi parāvati yad arvāvati vṛtrahan. Atastvā gīrbhir dyugad indra keśibhiḥ sutāvām̐ ā vivāsati.

O Shakra, lord of mighty holy action, destroyer of evil and darkness, whether you are far off or close by, the man of creative yajna invokes you and draws your attention and presence from there by words of adoration radiating like rays of light across the spaces of skies and heavens of light. (Rg. 8-97-4)

265. Indra Devata, Vatsa Ṛshi

अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम्।
इन्द्रं नाम श्रुत्यं शाकिनं वचो यथा॥ २६५॥

Abhi vo vīram andhaso madeṣu gāya girā mahā vicetasam. Indraṁ nāma śrutyaṁ śākinaṁ vaco yathā.

In the ecstasy of your soma celebration, with the best of word and voice, sing in praise of Indra, mighty brave, highly knowledgeable and wise, renowned of name and versatile in power and competence. (Rg. 8-46-14)

266. Indra Devata, Bahradvaja Barhaspatya Ṛshi

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तये। छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः॥ २६६॥

Indra tridhātu śaraṇam trivarūthaṁ svastaye. Chardir yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and

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materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them. (Rg. 6-46-9)

267. Indra Devata, Nrmedha Angirasa Ṛshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत। वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥ २६७ ॥

Śrāyanta iva sūryaṁ viśved indrasya bhakṣata. Vasūni jāto janimānyojasā prati bhāgaṁ na dīdhimaḥ.

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty. (Rg. 8-99-3)

268. Indra Devata, Puruhanma Angirasa Ṛshi

न सीमदेव आप तदिषं दीर्घायो मर्त्यः। एतग्वा चिद्य एतशो युयोजत इन्द्रो हरी युयोजते ॥ २६८ ॥

Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ. Etagvā cidya etaśo yuyojata indro harī yuyojate.

Never can an impious, ungodly mortal find that food and energy in life which that other person can find who yokes those dynamic energies and powers in his search for progress which Indra deploys in his creative and evolutionary programme of existence. (Rg. 8-70-7)

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269. Indra Devata, Nrmedha and Purumedha Angirasasu Ṛshis

आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत।
उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम ॥ २६९ ॥

Ā no viśvāsu havyam indraṁ samatsu bhūṣata. Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣama.

Indra, lord of universal energy, world power and human forces, is worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success. (Rg. 8-90-1)

270. Indra Devata, Vasishtha Maitravaruni Ṛshi

तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम्। सत्रा विश्वस्य परमस्य राजसि न किष्ट्वा गोषु वृण्वते ॥ २७० ॥

Taved indrāvamaṁ vasu tvaṁ puṣyasi madhyamam. Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu vṛṇvate.

Indra, you protect, promote and rule over the lower orders of wealth of the world. You promote and rule over the middle order of the world's wealth. And you rule and shine over wealth of the highest order of the world. You are the true and the eternal power. No one can resist you among the lands and lights of the world. Who would not accept you? (Rg. 7-32-16)

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271. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः। अलर्षि युध्म खजकृत् पुरन्दर प्र गायत्रा अगासिषुः॥ २७१ ॥

Kveyatha kvedasi purutrā ciddhi te manaḥ. Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuḥ.

Where do you move and reach? Where do you reside and abide? No one can say. Your mind and presence is everywhere, universal. O lord of the warlike dynamics of existence, pivot and churner of the universe, breaker of the citadels of darkness and ignorance, come and bless us, the celebrants and singers of Gayatri hymns invoke and adore you. (Rg. 8-1-7)

272. Indra Devata, Kali Pragatha Ṛshi

वयमेनमिदा ह्योऽ पीपेमेह वज्रिणम्।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ २७२ ॥

Vayam enam idā hyo'pīpemeha vajriṇam. Tasmā u adya savane sutaṁ bharā nūnaṁ bhūṣata śrute.

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship him who would, for certain for joy of the song, grace the celebrants. (Rg. 8-66-7)

273. Indra Devata, Puruhanma Angirasa Ṛshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे॥ २७३ ॥

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Yo rājā carṣaṇīnām yātā rathebhir adhriguḥ. Viśvāsām tarutā pṛtanānāṁ jyeṣṭhaṁ yo vṛtrahā gṛṇe.

I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

274. Indra Devata, Bharga Pragatha Ṛshi

यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ २७४॥

Yata indra bhayāmahe tato no abhayam kṛdhi. Maghavañchgdhi tava tanna ūtaye vi dviṣo vi mṛdho jahi.

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order. Eliminate the jealous, the malignant, the disdainers and contemners. (Rg. 8-61-13)

275. Indra Devata, Irimbithi Kanva Ṛshi

वास्तोष्पते ध्रुवा स्थूणां सत्रं सोम्यानाम्। द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीनां सखा॥ २७५॥

Vāstoṣpate dhruvā sthūṇāṁ satraṁ somyāṇām. Drapsaḥ purām bhettā śaśvatīnām indro munīnāṁ sakhā.

O lord of human habitations, creator of the cosmic

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home of life, may the centre column of our house be firm. May the lord be the protective armour of the makers of soma. May Indra, lover of soma to the last drop, be destroyer of the strongholds of evil which nevertheless persist through time, and may the lord be friends with the sages. (Rg. 8-17-14)

276. Indragnee Devata, Jamadagni Bhargava Ṛshi

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि॥ २७६ ॥

Baṇmahāň asi sūrya baḍāditya mahāň asi.
Mahas te sato mahimā paniṣṭama mahnā deva mahāň asi.

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, most adorable. In truth, you are great, refulgent and generous. (Rg. 8-101-11)

277. Indra Devata, Devatithi Kanva Ṛshi

अश्वी रथी सुरूप इद्गोमाँ यदिन्द्र ते सखा। श्वात्रभाजा वयसा सचते सदा चन्द्रैर्याति सभामुप॥ २७७॥

Aśvī rathī surūpa id gomān yad indra te sakhā.
Śvātrabhājā vayasā sacate sadā candrair yāti sabhām upa.

Indra, lord of light and ruling power, your devoted friend ever blest with the powers of life's progress onwards like a chariot hero of war, enjoying grace of person and culture, wealth of knowledge and riches of the earth, has his full share of good health, full age and

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gifts of existence, and he goes forward to the assembly of people with the graces of full moon among stars. (Rg. 8-4-9)

278. Indra Devata, Puruhanma Angirasa Ṛshi

यद् द्याव इन्द्र ते शतं शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्त्रं सूर्या अनु न जातमष्ट रोदसी ॥ २७८ ॥

Yad dyāva indra te śataṁ śataṁ bhūmīr uta syuḥ. Na tvā vajrint sahasraṁ sūryā anu na jātamaṣṭa rodasī.

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation. (Rg. 8-70-5)

279. Indra Devata, Devatithi Kanva Ṛshi

यदिन्द्र प्रागपागु दग्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥ २७९ ॥

Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength. (Rg. 8-4-1)

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280. Indra Devata, Vasishtha Maitravaruni Ṛshi

कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति । श्रद्धा हि ते मघवन्
पार्ये दिवि वाजी वाजं सिषासति ॥ २८० ॥

Kas tam indra tvā vasavā martyo dadharṣati. Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.

Indra, lord ruler of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

281. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

इन्द्राग्नी अपादियं पूर्वागात् पद्वतीभ्यः । हित्वा शिरो जिह्वया
रारपच्चरत् त्रिंशत् पदा न्यक्रमीत् ॥ २८१ ॥

Indrāgnī apād iyam pūrvāgāt padvatībhyaḥ. Hitvā śiro jihvayā rārapac carat triñśat padā nyakramīt.

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.(Rg.6-59-6)

282. Indra Devata, Medhya Kanva Ṛshi

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः । आ शन्तम
शन्तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥ २८२ ॥

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Indra nedīya edihi mitamedhābhir ūtibhiḥ. Ā śantama śantamābhir abhiṣṭibhir ā svāpe svāpibhiḥ.

Indra, closest power divine, come at the earliest with sure protections of definite resolution of mind. Lord of supreme peace, come with most peaceful fulfilment of desire, come, dear friend, with most friendly powers of protection and progress. (Rg. 8-53-5)

283. Indra Devata, Nrmedha Angirasa Ṛshi

इत ऊती वो अजरं प्रहेतारमप्रहितम्।
आशुं जेतारं हेतारं रथीतममतूर्तं तुग्रियावृधम्॥ २८३॥

Ita ūtī vo ajaraṁ prahetāram aprahitam. Āśuṁ jetāraṁ hetāraṁ rathītamam atūrtaṁ tugriyāvṛdham.

O men and women of the earth, for your protection and progress follow Indra, unaging, all inspirer and mover, himself unmoved and self-inspired, most dynamic, highest victor, thunderer, master of the chariot of life, inviolable augmenter of strength to victory. (Rg. 8-99-7)

284. Indra Devata, Vasishtha Maitravaruni Ṛshi

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ २८४॥

Mo ṣu tvā vāghataśca nāre asmanni rīraman. Ārāttādvā sadhamādaṁ na ā gahīha vā sannupa śrudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of

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celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

285. Indra Devata, Vasishtha Maitravaruni Ṛshi

सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे। पचता पक्तीरवसे कृणुध्वमित् पृणन्नित् पृणते मयः॥ २८५॥

Sunota somapāvne somam indrāya vajriṇe. Pacatā paktīr avase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.

Extract, mature and prepare the nectar of life for the lord, Indra, wielder of the thunderbolt of justice and punishment and destroyer of evil, who loves the soma spirit of life's beauty and joy. Ripen and perfect the drinks and drugs for health care and protection of life, and create the state of comfort and well being, giving success and fulfilment for those who work for the joy and fulfilment of all in general. (Rg. 7-32-8)

286. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम्।
सहस्त्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे॥ २८६॥

Yaḥ satrāhā vicarṣaṇir indraṁ taṁ hūmahe vayam. Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no vṛdhe.

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding infinite passion vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in the struggles

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of life. (Rg. 6-46-3)

287. Indra Devata, Paruchhepa Daivodasi Ṛshi

शचीभिर्नः शचीवसू दिवानक्तं दिशस्यतम्।
मा वां रातिरुप दसत्कदा च नास्मद्रातिः कदा च न॥ २८७॥

Sacībhir naḥ śacīvasū divānaktaṁ diśasyatam. Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadācana.

Ashvins, lords of noble action and givers of wealth by noble action, for the noble actions of ours, bless us with the gifts of wealth day and night. We pray, may your generosity never wear away from us. May our charity too never forsake us. (Rg. 1-139-5)

288. Indra Devata, Vamadeva Gautama Ṛshi

यदा कदा च मीढुषे स्तोता जरेत मर्त्यः।
आदिद् वन्देत वरुणं विपा गिरा धर्तारं विव्रतानाम्॥ २८८॥

Yadā kadā ca mīḍhuṣe stotā jareta martyaḥ. Ādid vandeta varuṇam vipā girā dharttāraṁ vivratānām.

Whenever a mortal celebrant would appreciate, praise or exhalt the rich, generous and the magnanimous, let him with free and vibrant voice appreciate, exhalt and worship Varuna, universal supporter and sustainer of the people and powers of discipline, resolution and graciousness of generosity.

289. Indra Devata, Medhyatithi Kanva Ṛshi

पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे। यः सम्मिश्लो हर्योर्यो हिरण्यय इन्द्रो वज्री हिरण्ययः॥ २८९॥

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Pahi gā andhaso mada indrāya medhyātithe. Yaḥ sammiślo haryoryo hiraṇyaya indro vajrī hiraṇyayaḥ.

O man, you are a visitor and respectable guest on this earth of a golden order of beauty, prosperity and culture. Observe the rules of this order, advance the beauty and prosperity of it, and in the pleasure and ecstasy of its plenty of soma hospitality, sing and celebrate the glory of Indra, lord ruler of vision and action united, commander of the nation's forces, dynamic and creative, friendly and cooperative, wielder of the thunderbolt of justice and retribution, burden bearer and pilot of the golden chariot of humanity. (Rg. 8-33-4)

290. Indra Devata, Bharga Pragatha Ṛshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः। सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत्॥ २९०॥

Ubhayaṁ śṛṇavac ca na indro arvāg idaṁ vacaḥ. Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā gamat.

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success. (Rg. 8-61-1)

291. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

महे च न त्वाद्रिवः परा शुल्काय दीयसे।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ॥ २९१॥

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Mahe ca na tvādrivaḥ parā śulkāya dīyase. Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.

O lord of infinite wealth, power and majesty, wielder of the thunderbolt of justice and punishment, breaker of the clouds and mountains, bless me that I may never give up my devotion to you for the greatest material return, not for a thousand, not for a million, not even for the boundless wealth of the world. (Rg. 8-1-5)

292. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

वस्याँ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ॥ २९२ ॥

Vasyāň indrāsi me pituruta bhrātur abhuñjataḥ. Mātā ca me chadayathaḥ samā vaso vasutvanāya rādhase'.

You command greater wealth, power and prestigious settlement for me than my father, you are closer to me than my indifferent brother. Only my mother and you are equal to provide me solace and protection, O shelter of the universe, for my wealth and celebrity in success (my mother as individual mother and you as universal mother). (Rg. 8-1-6)

293. Indra Devata, Vasishtha Maitravaruni Ṛshi

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥ २९३ ॥

Ima indrāya sunvire somāso dadhyāśiraḥ. Tāň ā madāya vajrahasta pītaye haribhyāṁ yāhyoka ā.

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These somas of the nation's honour and excellence energised by the ferment of inspiration and enthusiasm have been distilled to celebrate the dignity and majesty of the land and the ruler Indra. O lord wielder of the thunderbolt, come to our hall of fame for the joy of a drink of them. Come fast by the chariot drawn by horses of the winds. (Rg. 7-32-4)

294. Indra Devata, Vamadeva Gautama Ṛshi

इम इन्द्र मदाय ते सोमाश्चिकित्र उक्थिनः। मधोः पपान उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः॥ २९४॥

Ima indra madāya te somāścikitra ukthinaḥ. Madhoḥ papāna upa no giraḥ śṛṇu rāsva stotrāya girvaṇaḥ.

Indra, adorable lord of knowledge, these some sanatives of the celebrant are for your joyous appreciation and acceptance. Pray listen to our voice of submission, taste, evaluate and promote this honey sweet of soma, and bless the celebrant with ample reward.

295. Indra Devata, Medhatithi Medhyatithi Kanvas Vishwamitra ityeke Ṛshis

आ त्वा३ऽद्य सबर्दुघां हुवे गायत्रवेपसम्। इन्द्रं धेनुं सुदुघामन्यामिषमुरुधारामरङ्कृतम्॥ २९५॥

Ā tvā३'dya sabardughām huve gāyatrave-pasam. Indram dhenuँ sudughām anyām iṣam urudhārām araṅkṛtam.

Today I invoke Indra, I invoke the motherly spirit of the universe, giver of total fulfilment of the heart's desire, pleased and stirred by the chant of Gayatri songs

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of adoration, omnipotent and omnificent, generous as Mother Nature, giver of ample gifts beyond the earth and the earthly cow, harbinger of showers of the cherished nectar milk of life, all blissful and gracious. (Rg. 8-1-10)

296. Indra Devata, Nodha Gautama Ṛshi

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः। यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते॥ २९६॥

Na tvā bṛhanto adrayo varanta indra vīḍavaḥ. Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.

Not the mighty fixed mountains can restrain you, Indra, generous lord, when you come to give wealth to a celebrant like me. No one can stop and frustrate your will. (Rg. 8-88-3)

297. Indra Devata, Medhatithi Kanva Ṛshi

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः॥ २९७॥

Ka īṁ veda sute sacā pibantaṁ kadvayo dadhe. Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation? (Rg. 8-33-7)

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298. Indra Devata, Vamadeva Gautama Ṛshi

यदिन्द्र शासो अव्रतं च्यावया सदसस्परि।
अस्माकमंशुं मघवन् पुरुस्पृहं वसव्ये अधि बर्हय॥ २९८॥

Yad indra śāso avrataṁ cyāvayā sadasaspari. Asmākam aṅśum maghavan puruspṛhaṁ vasavye adhi barhaya.

Indra, ruler of the commonwealth, as you are ruler of the law and keeper of the discipline of creativity and yajnic production, pray remove from the house of yajna the person who cannot observe the discipline and does not keep the pace of creativity and contribution. O lord of power and wealth, advance and on top promote our soma sanative of universal value and interest for the peace, progress and affluence of the nation.

299. Indra and others Devata, Vamadeva Gautama Ṛshi

त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः॥ २९९॥

Tvaṣṭā no daivyam vacaḥ parjanyo brahmaṇaspatiḥ. Putrair bhrātṛbhir aditir nu pātu no duṣṭaraṁ trāmāṇaṁ vacaḥ.

May Tvashta, divine spirit of natural evolution of forms and institutions, our divine Word, Parjanaya, soma showers of vitality, Brahmanaspati, sun and divine cosmic protection and inviolable mother Infinity alongwith our brothers and our progeny protect and justify our saviour and inviolable word of promise and resolution for the safety and security of life and the environment.

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300. Indra Devata, Shrushtigu Kanva Ṛshi

कदा च न स्तरीरसि नेन्द्र सश्चसि दाशुषे।
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यते॥ ३००॥

Kadācana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya in nu te dānaṁ devasya pṛcyate.

Never are you unfruitful, never uncharitable, you are always with the giver, closer and closer, more and more, again and again, O lord of wealth and honour, and the charity of divinity ever grows higher and promotes the giver. (Rg. 8-51-7)

301. Indra Devata, Medhyatithi Kanva Ṛshi

युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः।
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि॥ ३०१॥

Yuṅkṣvā hi vṛtrahantama harī indra parāvataḥ. Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi.

O greatest destroyer of darkness, Indra, omnipotent lord of glory and majesty, blazing ruler and controller of the world, take to the chariot, harness the fastest vital forces of radiance and come from the farthest to us right here and now, with brilliant and indefatigable powers of light, wisdom and bravery, to join us in the soma celebrations of our yajnic victory. (Rg. 8-3-17)

302. Indra Devata, Nrmedha Angirasa Ṛshi

त्वामिदा ह्यो नरोऽपीप्यन् वज्रिन् भूर्णयः।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ ३०२॥

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Tvām idā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi.

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

303. Usha Devata, Vasishtha Maitravaruni Ṛshi

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः। अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ ३०३॥

Pratyu adarśyāyatyūcchantī duhitā divaḥ. Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions, brilliant guide as she is for the day. (Rg. 7-81-1)

304. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना।
अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः॥ ३०४॥

Imā u vām diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁ viśaṁ hi gacchathaḥ.

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection

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and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

305. Ashvinau Devate, Ashvinau Vaivasvatau Rshis

कुष्ठः को वामश्विना तपानो देवा मर्त्यः।
घ्नता वामश्नया क्षपमाणोंऽ शुनेत्थमु आद्वन्यथा ॥ ३०५ ॥

Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ. Ghnatā vāmaśnayā kṣapamāṇo'śunetthamu ādvanyathā.

O divine Ashwins, sun and moon, who on earth is the mortal that can give the refulgence you have? None. And would you abandon the man living on earth, extracting soma and regaling you with the nectar radiating from sun, beaten by thunder, and showered by clouds on earth this way or otherwise?

306. Indra Devata, Praskanva Kanva Ṛshi

अयं वां मधुमत्तमः सुतः सोमो दिविष्टिषु।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥ ३०६ ॥

Ayaṁ vāṁ madhumattamaḥ sutaḥ somo diviṣṭiṣu. Tamaśvinā pibataṁ tiroahnyaṁ dhattaṁ ratnāni dāśuṣe.

Ashvins, brilliant powers like the sun and moon, promoters of light and truth, science and industry, this is the sweetest soma distilled for you in morning yajnas so far till yesterday. Taste it and enjoy it and bring the jewels for the generous man of yajnic charity. (Rg. 1-47-1)

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307. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा सोमस्य गल्दया सदा याचन्नहं ज्या।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत्॥ ३०७॥

Ā tvā somasya galdayā sadā yācannahaṁ jyā. Bhurṇiṁ mṛgaṁ na savaneṣu cukrudhaṁ ka īśānaṁ na yāciṣat.

O lord, always beseeching you for one thing or another with my words of prayer as with each drop of soma offered to you, I pray, I may not provoke you to anger in yajna, you who are infinite giver and sole ruler of the universe like a lion of the forest. Listen, O lord, who doesn't ask of the ruler and the munificent? (Rg. 8-1-20)

308. Indra Devata, Devatithi Kanva Ṛshi

अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति।
उपो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा॥ ३०८॥

Adhvaryo drāvayā tvaṁ somam indraḥ pipāsati. Upo nūnaṁ yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.

Hasten, O master of ceremonies, let the soma be prepared and flow forth for service. Indra is thirsty, he has harnessed his mighty chariot forces, indeed the thunderous breaker of clouds has arrived. (Rg. 8-4-11)

309. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभीषतस्तदा भरेन्द्र ज्यायः कनीयसः।
पुरूवसुर्हि मघवन् बभूविथ भरेभरे च हव्यः॥ ३०९॥

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Abhīṣatastadā bharendra jyāyaḥ kanīyasaḥ. Purūvasurhi maghavan babhūvitha bharebhare ca havyaḥ.

Indra, lord of honour, power and excellence, you are the eternal lord of universal wealth and shelter home of all existence, invoked and worshipped in all challenging situations. Pray bring us the knowledge and experience of that essence of ultimate reality which is smaller than the smallest and greater than the greatest. (Rg. 7-32-24)

310. Indra Devata, Vasishtha Maitravaruni Ṛshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम्॥ ३१०॥

Yadindra yāvatas tvam etāvad aham īśīya. Stotāram iddadhiṣe radāvaso na pāpatvāya raṁsiṣam.

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support the devotees of divinity and would not spend it away for those who indulge in sin and evil. (Rg. 7-32-18)

311. Indra Devata, Nrmedha Angirasa Ṛshi

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ ३११॥

Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ. Aśastihā janitā vṛtratūrasi tvaṁ turya taruṣyataḥ.

Indra, O inspired soul, in the external conflicts

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of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind. (Rg. 8-99-5)

312. Indra Devata, Nodha Gautama Ṛshi

प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि। न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ॥ ३१२॥

Pra yo ririkṣa ojasā divaḥ sadobhyaspari.
Na tvā vivyāca raja indra pārthivamati viśvaṁ vavakṣitha.

You transcend the bounds of heaven by your might. The regions of earth and skies encompass you not. Indra, lord of majesty and omnipotence, bring us food, strength and the divine power of sustenance for life. (Rg.8-88-5)

313. Indra Devata, Vasishtha Maitravaruni Ṛshi

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच। बोधामसि त्वा हर्यश्व यज्ञैर्बोधा न स्तोममन्धसो मदेषु॥ ३१३॥

Asāvi devaṁ goṛjīkamandho nyasminindro januṣemuvoca. Bodhāmasi tvā haryaśva. yajñairbodhā na stomam andhaso madeṣu.

Distilled is the spirit of life, divine, brilliant, the very essence of earth and nature's energy. Let Indra, the ruling lord of life, by his very nature and origin, join and address the assembly and make it resound. O lord of instant powers and faculties, we invoke and invite

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you by our yajnic adorations. Join us in the ecstasy of our celebration and inspire our congregation to awake into enlightenment. (Rg. 7-21-1)

314. Indra Devata, Vasishtha Maitravaruni Ṛshi

योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि। असो यथा नोऽविता वृधश्चिद्ददो वसूनि ममदश्च सोमैः ॥ ३१४ ॥

Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi. Aso yathā no'vitā vṛdhaściddado vasūni mamadaśca somaiḥ.

Indra, lord ruler and commander of the world, the holy seat for you is created and reserved in the house of nations. Elected and invited by all equally, pray come and take it with the leading lights of humanity in the manner that you may be our saviour and protector for advancement, receive and disburse the means and materials of life's wealth and comfort, and be happy and celebrate the joy of life with the soma of the world's excellence. (Rg. 7-24-1)

315. Indra Devata, Gatu Atreya Ṛshi

अदर्दरुत् समसृजो वि खानि त्वमर्णवान् बद्बधानाँ अरम्णाः। महान्तमिन्द्र पर्वतं वि यद्वः सृजद्धारा अव यद्दानवान् हन् ॥ ३१५ ॥

Adardarut samasṛjo vi khāni tvam arṇavān badbadhānām̐ aramṇāḥ. Mahāntamindra parvataṁ vi yadvaḥ sṛjaddhārā ava yaddā-navān han.

Indra, maker and breaker of things, you break

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open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud. (Rg. 5-32-1)

316. Indra Devata, Prthu Vainya Ṛshi

सुष्वाणास इन्द्र स्तुमसि त्वा सनिष्यन्तश्चित्तुविनृम्ण वाजम्। आ नो भर सुवितं यस्य कोना तना त्मना सह्याम त्वोताः॥ ३१६॥

Suṣvāṇāsa indra stumasi tvā saniṣyantaṣcittu-vinṛmṇa vājam. Ā no bhara suvitaṁ yasya konā tanā tmanā sahyāma tvotāḥ.

Indra, lord of abundant wealth and power, creative and expressive devotees with divine gifts of heavenly food and energy, we celebrate and adore you. Pray bless us with that wealth and well being which you please is for our good, so that, under your gracious protection, we may win the power and prosperity of life to live well and enjoy the beauty and goodness of life to the fulfilment of our heart and soul. (Rg. 10-148-1)

317. Indra Devata, Saptagu Angirasa Ṛshi

जगृह्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम्। विद्मा हि त्वा गोपतिं शूर गोनामस्मभ्यं चित्रं वृषणं रयिं दाः॥ ३१७॥

Jagṛhmā te dakṣiṇam indra hastaṁ vasūyavo vasupate vasūnām. Vidmā hi tvā gopatiṁ śura gonāmasmabhyaṁ citraṁ vṛṣaṇaṁ rayiṁ dāḥ.

Indra, lord ruler, controller, promoter and giver

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of the world's wealth, peace, comfort and joy, we, seekers of wealth, honours and excellence, hold on to your liberal hand of generosity. Lord of omnipotence, we know that you are the ruler and controller of the earths, stars, knowledge, wisdom and culture of life. Pray bless us with profuse and wondrous source wealth of the world with honours, excellence and happiness. (Rg. 10-47-1)

318. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः । शूरो नृषाता श्रवसश्च काम आ गोमति व्रजे भजा त्वं नः ॥ ३१८ ॥

Indraṁ naro nemadhitā havante yatpāryā yunajate dhiyastāḥ. Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam naḥ.

Leading people call upon Indra, lord ruler of the world, in their serious struggles of life and pray for those concentrative faculties of mind and intelligence by which they can join the divine presence and win their goal. The lord is the brave, generous and fearless leader of humanity in their corporate life, lover of strength and inspirer of heroic souls. O lord, give us the grace of your divine presence and lead us in our development of lands and cows and in our plans of education, enlightenment and our vision of the divine Word. (Rg. 7-27-1)

319. Indra Devata, Gauriviti Shaktya Ṛshi

वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः । अप ध्वान्तमूर्णुहि पूर्द्धि चक्षुर्मुमुग्ध्या३स्मान्निधयेव बद्धान् ॥ ३१९ ॥

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Vayaḥ suparṇā upa sedurindraṁ priya-medhā ṛṣayo nādhamānāḥ. Apa dhvānta-mūrṇuhi pūrdhi cakṣurmumugdhyā smān-nidhayeva baddhān.

Men of vibrant intelligence and flying imagination, seers and sages with love and reason, in a mood of supplication, prayer and faith sit and abide by Indra. O lord, unveil the truth from darkness, perfect our vision for the light of truth, release us for we are bound like birds in snares. (Rg. 10-73-11)

320. Indra Devata, Vena Bhargava Ṛshi

नाके सुपर्णमुप यत् पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा। हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ ३२०॥

Nāke suparṇamupa yat patantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇyapakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe. (Rg. 10-123-6)

321. Indra Devata, Brhaspati or Nakula Ṛshi

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः। स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः॥ ३२१॥

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Brahma jajñānaṁ prathamaṁ purastādvi sīmataḥ suruco vena āvaḥ. Sa budhnyā upamā asya viṣṭhāḥ sataśca yonim asataśca vivaḥ.

Brahma, first and ultimate self-manifestive self-refulgent reality of existence since eternity, from the law and potential of its own essence, invokes Prakrti, original Nature, mother cause of all past, present and future objects of the universe, and thence creates the great and glorious objects over the vast regions of space which are exemplary revelations of its power of creation and its glory of Being. Brahma is the only object of love and worship.

322. Indra Devata, Suhotra Bharadvaja Ṛshi

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय। विरप्शिने वज्रिणे शन्तमानि वचांस्यस्मै स्थविराय तक्षुः ॥ ३२२ ॥

Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṅ-syasmai sthavirāya takṣuḥ.

Let me compose an original and comprehensive song of praise in my own words in a state of peace overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity. (Rg. 6-32-1)

323. Indra Devata, Dyutana Maruta Ṛshi

अव द्रप्सो अंशुमतीमतिष्ठदीयानः कृष्णो दशभिः सहस्रैः। आवत्तमिन्द्रः शच्या धमन्तमप स्त्रीहितिं नृमणा अधद्राः ॥ ३२३ ॥

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Ava drapso aṅśumatīmatiṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ. Ā vattamindraḥ śacyā dhamantamapa snīhitiṁ nṛmaṇā adhadrāḥ.

The dark passion of pride with its ten thousand assistants and associates comes, occupies the affections and suppresses the emotive and creative streams of life, but Indra, noble leader of men, the soul, with its great thought and action, takes this bully over, controls its violence and covers it with sweetness and love. (Rg. 8-96-13)

324. Indra Devata, Dyutana Ṛshi

वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः । मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥ ३२४ ॥

Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ. Marudbhirindra sakhyaṁ te astvathemā viśvāḥ pṛtanā jayāsi.

O soul of man, when at the frightful breath of evil forces of thought and the external world all your noble faculties who are your friends forsake you out of fear and insecurity, at that time, Indra, O soul, of innate power and self-confidence, hold on, be friends with the Maruts, vital pranic powers, and surely you would win in all the battles against evil. (Rg. 8-96-7)

325. Indra Devata, Brihaduktha Vamadevya Ṛshi

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार । देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ ३२५ ॥

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Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

326. Indra Devata, Dyutana Maruta Ṛshi

त्वं ह त्यत् सप्तभ्यो जायमानोऽशत्रुभ्यो अभवः शत्रुरिन्द्र। गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः॥ ३२६॥

Tvaṁ ha tyat saptabhyo jāyamāno'sátrubhyo abhavaḥ śtrurindra. Gūḍhe dyāvāpṛthivī bhuvanebhyo anvavindo vibhumadbhyo bhuvanebhyo raṇaṁ dhāḥ.

Thus does Indra become a victorious enemy for the seven unrivalled unholy tendencies of sense and mind and emerges a brilliant unrivalled hero. Thus does he find the real joyous heaven and earth otherwise, for him, covered in deep darkness. Thus do you, O soul, bear and bring happiness to the regions of life vested in dignity and excellence. (Rg. 8-96-16)

327. Indra Devata, Vamadeva Gautama Ṛshi

मेडिं न त्वा वज्रिणं भृष्टिमन्तं पुरुधस्मानं वृषभं स्थिरप्स्नुम्। करोष्यर्यस्तरुषीर्दुवस्युरिन्द्र द्युक्षं वृत्रहणं गृणीषे॥ ३२७॥

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Meḍiṁ na tvā vajriṇaṁ bhṛṣṭimantaṁ purudhasmānaṁ vṛṣabhaṁ sthirapsnum. Karoṣyaryas taruṣīr duvasyur indra dyukṣaṁ vṛtrahaṇaṁ gṛṇīṣe.

I, seeker and celebrant, adore you, Indra, like a friend, like a divine Voice, wielder of thunder, fire armed, destroyer of multitudes, virile and generous, stable beyond disturbance, heaven high, and breaker of the clouds. You are the master, you reduce the enemy to dust.

328. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥ ३२८ ॥

Pra vo mahe mahevṛdhe bharadhvaṁ pracetase pra sumatim kṛṇudhvam. Viśaḥ pūrvīḥ pra cara carṣaṇiprāḥ.

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration. (Rg. 7-31-10)

329. Indra Devata, Vishvamitra Gathina Ṛshi

शुनं हुवेम मघवानमिन्द्रमस्मिन् भरे नृतमं वाजसातौ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि॥ ३२९ ॥

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Śunam huvema maghavānam indram asmin bhare nṛtamaṁ vājasātau. Śṛṇvantam ugramūtaye samatsu ghnantaṁ vṛtrāṇi sañjitaṁ dhanāni.

We invoke, sing and celebrate Indra, lord giver of light and wisdom, commander of honour and prosperity, highest guide and leader of humanity, in this battle of life. Instantly does he listen to our prayers, bright and blazing is he in the battles and contests of life for protection, killer where he must be, breaker of the clouds of darkness, ignorance and poverty, and he is the winner, collector and consolidator of the wealths of life. We invoke him for protection, progress and victory in our battles of life. (Rg. 3-30-22)

330. Indra Devata, Vasishtha Maitravaruni Ṛshi

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समर्ये महया वसिष्ठ। आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचांसि॥ ३३०॥

Udu brahmāṇyairata śravasyendraṁ samarye mahayā vasiṣṭha. Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacām̆si.

O brilliant sage of divine vision settled in peace, raise your voice and sing songs of celebration in honour of Indra, mighty ruler of the world. In the battle business of life, glorify him who pervades the wide worlds by his might, and as I approach him he listens close by so that my words of prayer reverberate across the spaces.(Rg.7-23-1)

331. Indra Devata, Gauriveeti Shaktya Ṛshi

चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्चच्छद्यात्। पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु॥ ३३१॥

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Cakraṁ Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt. Pṛthivyāmatiṣitaṁ yadūdhaḥ payo goṣvadadhā oṣadhīṣu.

His wheel of power and presence which operates across the spaces and rules the dynamics of nature and humanity also fills and covers the whole system of existence with honey sweets of joy for life and for the lord's own fulfilment too, the same honey which fertilises the earth and fills the clouds, the nectar that is filled in the cow's udders and sweetens the sap in the herbs. (Rg. 10-73-9)

332. Tarkrya Devata, Arishtanemi Tarkshya Ṛshi

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।
अरिष्टनेमिं पृतनाजमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ ३३२ ॥

Tyamūṣu vājinaṁ devajūtaṁ sahovānaṁ tarutāraṁ rathānāṁ. Ariṣṭanemiṁ pṛtanāja-māśuṁ svastaye tārkṣyamihā huvema.

For the sake of good and all round well being of life, we invoke and study that wind and electric energy of the middle regions which is fast and victorious, moved by divine nature, powerful, shaker of the clouds and energiser of sound waves, inviolable, war-like heroic and most dynamic, moving at the speed of energy. (Rg.10-178-1)

333. Indra Devata, Barhaspatya Bharadvaja Ṛshi

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम्।
हुवे नु शक्रं पुरुहूतमिन्द्रमिदं हविर्मघवा वेत्त्विन्द्रः ॥ ३३३ ॥

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Trātāram indram avitāram indraṁ havehave suhavaṁ śūramindram. Huve nu śakraṁ puruhūtam indram idam havir maghavā vetvindraḥ.

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked and adored. May Indra bring us the good life and all round well being. (Rg. 6-47-11)

334. Indra Devata, Vimada Aindra or Vasukrid Vasukra Ṛshi

यजामह इन्द्रं वज्रदक्षिणं हरीणां रथ्यां३ विव्रतानाम्। प्र श्मश्रुभिर्दोधुवदूर्ध्वधा भुवद्वि सेनाभिर्भयमानो वि राधसा॥ ३३४॥

Yajāmaha indraṁ vajradakṣiṇaṁ harīṇāṁ rathyām̆ vivratānām. Pra śmaśrubhirdodhuvad-ūrdhvadhā bhuvadvi senābhirbhayamāno vi rādhasā.

We join and adore Indra, lord of cosmic energy, who wields the thunder in his right hand and controls the versatile potentials of complementary currents of cosmic energy in the universal circuit, who with energy shakes the earthly vegetation, rises high, and with his forces and implicit potentials acts as catalytic agent and vests us with natural power and success in achievement. (Rg. 10-23-1)

335. Indra Devata, Vamadeva Gautama Ṛshi

सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम्। हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः॥ ३३५॥

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Satrāhaṇaṁ dādhṛṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajram. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhāḥ.

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory. (Rg. 4-17-8)

336. Indra Devata, Vamadeva Gautama Ṛshi

यो नो वनुष्यन्नभिदाति मर्त्त उगणा वा मन्यमानस्तुरो वा। क्षिधी युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः ॥ ३३६ ॥

Yo no vanuṣyannabhidāti marta ugaṇā vā manyamānasturo vā. Kṣidhī yudhā śavasā vā tamindrābhī ṣyāma vṛṣamaṇastvotāḥ.

Indra, ruler of the world, whoever the mortal single or commanding a force, proud and impetuous, that faces us with the intent to destroy, pray beat them by your power in battle. May we, brave and advancing under your protection, defeat them and keep them under control.

337. Indra Devata, Vamadeva Gautama Ṛshi

यं वृत्रेषु क्षितयः स्पर्धमाना यं युक्तेषु तुरयन्तो हवन्ते। यं शूरसातौ यमपामुपज्मन् यं विप्रासो वाजयन्ते स इन्द्रः ॥ ३३७ ॥

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Yaṁ vṛtreṣu kṣitayaḥ spardhamānā yaṁ yukteṣu turayanto havante. Yaṁ śūrasātau yama-pāmupajman yaṁ viprāso vājayante sa indraḥ.

Whom people invoke and call in the struggle for light and enlightenment against darkness and evil, that is Indra.

Whom they call upon and press forward when the battle is raging, for victory, or when the vision is close to the mind in communion and they yarn for the union, that is Indra.

Whom the sages inspire and applaud in the contests of the veterans for scientific achievement, or when the plans for action, water and energy are ripe for the green signal, that is Indra.

338. Indraparvatau Devata, Vishvamitra Gathina Ṛshi

इन्द्रापर्वता बृहता रथेन वामीरिष आ वहतं सुवीराः । वीतं हव्यान्यध्वरेषु देवा वर्धेथां गीर्भिरिडया मदन्ता ॥ ३३८ ॥

Indrāparvatā bṛhatā rathena vāmīriṣa ā vahatam suvīrāh. Vītaṁ havyānyadhvareṣu devā vardhethāṁ gīrbhiriḍayā madantā.

Indra and Parvata, sun and cloud, come on the grand chariot of light, wind and rain, bring us lovely foods and drinks of energy for the heroic people, O powers divine and generous, receive the offerings in the yajnas of love, faith and non-violence, feed on the music of the songs, and wax with the hymns of celebration. (Rg. 3-53-1)

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339. Indra Devata, Renu Vaishvamitra Ṛshi

इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत् सगरस्य बुध्नात्।
यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत
द्याम्॥ ३३९॥

Indrāya giro aniśitasargā apaḥ prairayat sagarasya budhnāt. Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha pṛthivīmuta dyām.

Sing songs of praise in honour if Indra who makes incessant streams of water flow from the oceans of space and sky, and, with his cosmic power and actions, sustains the heaven and earth in motion like wheels of a chariot held in balance by the axle. (Rg. 10-89-4)

340. Indra Devata, Vamadeva Gautama Ṛshi

आ त्वा सखायः सख्या ववृत्युस्तिरः पुरू चिदर्णवां जगम्याः।
पितुर्नपातमा दधीत वेधा अस्मिन् क्षये प्रतरां दीद्यानः॥ ३४०॥

Ā tvā sakhāyaḥ sakhyā vavṛtyustiraḥ purū cidarṇavāñjagamyāḥ. Piturna pātam ādadhīta vedhā asmin kṣaye pratarāṁ dīdyānaḥ.

With love and devotion, friendly celebrants come to you, Indra, who pervade and transcend the vast spaces of existence a long long way. And I pray that shining self-refulgent in this world and knowing your parental obligation, you bless the father with a son. (Rg.10-10-1)

341. Indra Devata, Vamadeva Gotama Ṛshi

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून्।
आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स
जीवात्॥ ३४१॥

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Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn. Āsanneṣāmapsuvāho mayobhūnya eṣāṁ bhṛtyā mṛṇadhatsa jīvāt.

Who joins the bullocks to the front yoke of the chariot of Truth to-day as ever? The Lord Ruler of the universe. And he who joins the men of noble action, heroes of passion and righteousness, maintain peace and joy, may he who joins these to truth and promotes these servants of truth to prosperity live long. (Rg. 1-84-16)

342. Indra Devata, Madhucchanda Ṛshi

गायन्ति त्वा गायत्रिणोऽ र्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे ॥ ३४२ ॥

Gāyanti tvā gāyatriṇo'rcantyarkamarkiṇaḥ. Brahmāṇstvā śatakrata udvaṁśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human family. (Rg. 1-10-1)

343. Indra Devata, Jeta Madhucchandasa Ṛshi

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ३४३ ॥

Indram viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatim patim.

May all the songs of divine love and worship

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celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

344. Indra Devata, Gotama Rahugana Ṛshi

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।
शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने॥ ३४४॥

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

345. Indra Devata, Atri Bhauma Ṛshi

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।
राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ३४५॥

Yadindra citra ma iha nāsti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayā hastyā bhara.

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, give us with both hands. (Rg. 5-39-1)

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346. Indra Devata, Tirashchi Angirasa Ṛshi

श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि॥ ३४६ ॥

Śrudhī havaṁ tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāň asi.

Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

347. Indra Devata, Gotama Rahugana Ṛshi

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः॥ ३४७॥

Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raśmibhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)

348. Indra Devata, Nipatithi Kanva Ṛshi

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ ३४८ ॥

Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divaṁ yaya divāvaso.

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and

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instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

349. Indra Devata, Tirashchi Angirasa Ṛshi

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः।
अभि त्वा समनूषत गावो वत्सं न धेनवः॥ ३४९॥

Ā tvā giro rathīrivāsthuḥ suteṣu girvaṇaḥ. Abhi tvā samanūṣata gāvo vatsaṁ na dhenavaḥ.

Indra, adorable lord of glory, when the soma sense of life's beauty and meaning is realised, let our voices of adoration reach you fast as a charioteer, and as mothers out of love incline to their children, so let our voices too closely abide with you. (Rg. 8-95-1)

350. Indra Devata, Vishvamitra Gathina Ṛshi

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना।
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान् ममत्तु॥ ३५०॥

Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair ukthair vāvṛdhvāňsam śuddhairāṣīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

351. Indra Devata, Tirashchi Angirasa Ṛshi

यो रयिं वो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः॥ ३५१॥

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Yo rayiṁ vo rayintamo yo dyumnairdyumna-vattamaḥ. Somaḥ sutaḥ sa indra te'sti svadhā-pate madaḥ.

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy. (Rg. 6-44-1)

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CHAPTER–4

352. Indra Devata, Bharadvaja Barhaspatya Ṛshi

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।
अरङ्गमाय जग्मयेऽ पश्चादध्वने नरः ॥ ३५२ ॥

Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścādadhvane naraḥ.

O people, lovers of yajna, provide all facilities of the world for this Indra, ruler and patron of knowledge and culture, bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

353. Indra Devata, Vamadeva or Shakaputa Ṛshi

आ नो वयो वयःशयं महान्तं गह्वरेष्ठाम्।
महान्तं पूर्विनेष्ठामुग्रं वचो अपावधीः ॥ ३५३ ॥

Ā no vayo vayaḥ śayam mahāntam gahvareṣṭhām mahāntam pūrviṇeṣṭhām ugram vaco apāvadhīḥ.

Indra, give us a full age of good health, bless our soul vested and rested in existence, raise it to greatness now lying in the depth of the heart cave, and raise our mind and intelligence, bound by previous karma, to purity and efficiency. Cleanse our thoughts and speech of violence and passion.

354. Indra Devata, Priyamedha Angirasa Ṛshi

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम्॥ ३५४॥

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Ā tvā ratham yathotaye sumnāya vartayāmasi. Tuvikūrmim ṛtīṣaham indraṁ śaviṣṭha satpatim.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

355. Indra Devata, Pragatha Kanva Ṛshi

स पूर्व्यो महोनां वेनः क्रतुभिरानजे।
यस्य द्वारा मनुः पिता देवेषु धिय आनजे॥ ३५५॥

Sa pūrvyo mahonāṁ venaḥ kratubhir ānaje. Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.

He, eternal spirit of the universe, love and desire and indeed the ideal of the great among humanity, is realised through holy acts of prayer and yajna, by the doors of whose grace the thinking man, fatherly man sustainer of life, attains noble knowledge and competence for action among the divinities of nature and humanity. (Rg. 8-63-1)

356. Dadhikrava Agni Devata, Shyavashva Atreya Ṛshi

यदी वहन्त्याशवो भ्राजमाना रथेष्वा।
पिबन्तो मदिरं मधु तत्र श्रवांसि कृण्वते॥ ३५६॥

Yadī vahantyāśavo bhrājamānā ratheṣvā. Pibanto madiraṁ madhu tatra śravāṁsi kṛṇvate.

Where the alert and instantly moving Maruts, veteran scholars and achievers brilliant with knowledge

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and efficiency, take Indra, the ruler, by chariots of dynamic scientific advancement, to yajnic congregations, there enjoying the honey sweets of soma and exciting possibilities they create wealth of food, energy and excellences of art and culture.

357. Indra Devata, Shamyu Barhaspatya Ṛshi

त्यमु वो अप्रहणं गृणीषे शवसस्पतिम्।
इन्द्रं विश्वासाहं नरं शचिष्ठं विश्ववेदसम्॥ ३५७॥

Tyamu vo aprahaṇaṁ gṛṇīṣe śavasaspatim.
Indraṁ viśvāsāhaṁ naraṁ śaciṣṭhaṁ viśvavedasam.

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value. (Rg. 6-44-4)

358. Dadhikra Devata, Vamadava Gautama Ṛshi

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा करत् प्र न आयूँषि तारिषत्॥ ३५८॥

Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra na āyūṅṣi tāriṣat.

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence. (Rg. 4-39-6)

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359. Indra Devata, Jeta Madhucchandasa Ṛshi

पुरां भिन्दुर्युवा कविरमितौजा अजायत।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः॥ ३५८॥

Purāṁ bhinduryuvā kaviramitaujā ajāyata. Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg, 1-11-4)

360. Indra Devata, Priyamedha Angirasa Ṛshi

प्रप्र वस्त्रिष्टुभमिषं वन्दद्वीरायेन्दवे।
धिया वो मेधसातये पुरन्ध्या विवासति॥ ३५९॥

Prapra vastriṣṭubhaṁ iṣam vandadvīrāyendave. Dhiyā vo medhasātaye purandhyā vivāsati.

For your progress, offer libations of holy fuel and fragrance, triple refined and intensified, with trishtubh hymns of Vedic formulae in the service of Indra, cosmic spirit of energy and power, happy and exciting, who inspires the brave and shines you with versatile creative intellect for the advancement of your science of yajna for further development. (Rg. 8-69-1)

361. Indra Devata, Vamadeva Gautama Ṛshi

कश्यपस्य स्वर्विदो यावाहुः सयुजाविति।
ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य॥ ३६१॥

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Kaśyapasya svarvido yāvāhuḥ sayujāviti.
Yayorviśvamapi vrataṁ yajñaṁ dhīrā nicāyya.

Veteran self-established sages who know the light of divinity and divine creation, having realized the truth in their mind and vision, say that there are two forces of Kashyapa, divine Intelligence, both simultaneous, whose sole law and purpose is to maintain the cosmic yajna of creative evolution through the operations of nature: these forces are like twins and complementary: centrifugal and centripetal versions of the divine cosmic energy.

362. Indra Devata, Priyamedha Angirasa Ṛshi

१ २३ १ २ ३ १ २ ३ १ २
अर्चत प्रार्चता नरः प्रियमेधासो अर्चत।
१ २ ३ २ ३ २उ ३ २ ३क २र
अर्चन्तु पुत्रका उत पुरमिद् धृष्ण्वर्चत॥ ३६२॥

Arcata prārcatā naraḥ priyamedhāso arcata.
Arcantu putrakā uta puramid dhṛṣṇvarcata.

O lovers of Yajna, lovers of union and communion with the divine, adore and worship Indra, adore and worship again, worship again and again. Worship along with your children and grand children, just as the citizens adore and exalt a great city and the glorious ruler of the celestial city. (Rg. 8-69-8)

363. Indra Devata, Madhucchanda Ṛshi

३ १ २र ३ २ ३ १ २ ३ १ २
उक्थमिन्द्राय शंस्यं वर्धनं पुरुनिष्षिधे।
३ १ २र ३ १ २ ३ १ २ ३ १ २
शक्रो यथा सुतेषु नो रारणत् सख्येषु च॥ ३६३॥

Ukthamindrāya śaňsyaṁ vardhanaṁ purunişṣidhe. Śakro yathā suteṣu no rāraṇat sakhyeṣu ca.

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Just as a man rejoices with his children and friends and bestows lots of knowledge and wealth on them, so does Shakra, omnipotent Indra, lord of wealth and knowledge, rejoice to bestow admirable mantras of elevating light of Vedic lore on the generous soul for its advancement. (Rg. 1-10-5)

364. Indra Devata, Priyamedha Angirasa Ṛshi

विश्वानरस्य वस्पतिमनानतस्य शवसः।
एवैश्च चर्षणीनामूती हुवे रथानाम्॥ ३६४॥

Viśvānarasya vaspatim anānatasya śavasaḥ. Evaiśca carṣaṇīnām ūtī huve rathānām.

I pray to Indra, your lord and father, master controller of the irresistible powers and forces of the universe, for divine protection of the people by the dynamics of his moving powers of nature and humanity. (Rg. 8-68-4)

365. Indra Devata, Bharadvaja Barhaspatya Ṛshi

स घा यस्ते दिवो नरो धिया मर्तस्य शमतः।
ऊती स बृहतो दिवो द्विषो अंहो न तरति॥ ३६५॥

Sa ghā yaste divo naro dhiyā martasya śamataḥ. Ūtī sa bṛhato divo dviṣo aňho na tarati.

The mortal man at peace who with his intelligence and holy action serves, worships and offers homage to you, Indra, lord and leader of the light of heaven, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil. (Rg. 6-2-4)

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366. Indra Devata, Atri Bhauma Ṛshi

विभोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो।
अथा नो विश्वचर्षणे द्युम्नं सुदत्र मंहय॥ ३६६॥

Vibhoṣṭa indra rādhaso vibhvī rātiḥ śatakrato.
Athā no viśvacarṣaṇe dyumnaṁ sudatra mam̆haya.

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights. (Rg. 5-38-1)

367. Indra Devata, Praskanva Kanva Ṛshi

वयश्चित्ते पतत्रिणो द्विपाच्चतुष्पादर्जुनि।
उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि॥ ३६७॥

Vayaścitte patatriṇo. dvipāccatuṣpādarjuni.
Uṣaḥ prārannṛtūm̆ranu divo antebhyaspari.

Blessed Dawn, fiery messenger of light and life, may humans and animals as the birds of flight, we pray, rise and reach unto the bounds of heaven in pursuance of the time and seasons of your arrival. (Rg. 1-49-3)

368. Imdra Devata, Trita Aptya Ṛshi

अमी ये देवा स्थन मध्य आ रोचने दिवः।
कद्व ऋतं कदमृतं का प्रत्ना व आहुतिः॥ ३६८॥

Amī ye devā sthana madhya ā rocane divaḥ.
Kadva ṛtam kadamṛtaṁ kā pratnā va āhutiḥ.

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O lords of knowledge, who or what are those divine powers of existence abiding in the light of heaven by their name, identity and state of being in the three regions of the universe? Where is the law of cosmic dynamics of evolution? What is truth and what is untruth? What is eternal and constant? What is existential and mutable? What was the first mutation of Prakrti in the cosmic yajna? What is going to be the last and closing oblation in the cosmic vedi? (May the heaven and earth know and reveal it for us.) (Rg. 1-105-5)

369. Indra Devata, Vamadeva Gautama Ṛshi

ऋचं साम यजामहे याभ्यां कर्माणि कृण्वते।
वि ते सदसि राजतो यज्ञं देवेषु वक्षतः॥ ३६९॥

Ṛcaṁ sāma yajāmahe yābhyāṁ karmāṇi kṛṇvate. Vi te sadasi rājato yajñaṁ deveṣu vakṣataḥ.

We use and chant Rks and Samans while we perform yajna, (Rks which give us the knowledge of the facts and processes of nature to be applied in programmes of human action, and the Samans which joyously celebrate the successful completion of the programme). By these, all works are initiated, conducted and completed. They shine, resonate, and glorify the yajna in the hall and they conduct the yajna in the divine forces of nature in the universe.

370. Indra Devata, Rebha Kashyapa Ṛshi

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे। क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ ३७०॥

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Viśvāḥ pṛtanā abhibhūtaraṁ naraḥ sajūstatakṣurindram jajanuśca rājase. Kratve vare sthemanyāmurīm utogram ojiṣṭhaṁ tarasam tarasvinam.

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action. (Rg. 8-97-10)

371. Indra Devata, Suveda Shailushi Ṛshi

श्रत्ते दधामि प्रथमाय मन्यवेऽहन् यद् दस्युं नर्यं विवेरपः। उभे यत्त्वा रोदसी धावतामनु भ्यसात्ते शुष्मात् पृथिवी चिदद्रिवः॥ ३७१॥

Śratte dadhāmi prathamāya manyave'han yad dasyuṁ naryaṁ viverapaḥ. Ubhe yattvā rodasī dhāvatāmanu bhyasātte śuṣmāt pṛthivī cidadrivaḥ.

Indra, potent ruler of nature and humanity, lord of thunder and clouds, mover of mountains, I am all faith, reverence and admiration in truth of commitment for your first and foremost power and passion by which you break the clouds and release the showers of rain for humanity, by virtue of which both heaven and earth abide by your law, the power and force by which the firmament shakes with awe. (Rg. 10-147-1)

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372. Indra Devata, Vamadeva Gautama Ṛshi

समेत विश्वा ओजसा पतिं दिवो य एक इद् भूरतिथि-र्जनानाम्। स पूर्व्यो नूतनमाजिगीषं तं वर्त्तनीरनु वावृत एक इत्॥ ३७२॥

Sameta viśvā ojasā patiṁ divo ya eka id bhūr-atithir janānām. Sa pūrvyo nūtanamājigīṣaṁ taṁ varttanīranu vāvṛta eka it.

All ye people of the world, come together with all your power and luster under one banner of the sole lord of the universe who, alone by himself, is the one adorable lord of humanity. He, the one eternal absolute lord, by himself alone, initiates and guides the ever new emerging persons and powers keen for success and victory to tread on the paths of action they should follow.

373. Indra Devata, Angirasa Savya Ṛshi

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो। न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धर्य नो वचः॥ ३७३॥

Ime ta indra te vayaṁ puruṣṭuta ye tvārabhya carāmasi prabhūvaso. Na hi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati taddharya no vacaḥ.

These are yours, Indra, We are yours, lord praised and celebrated by all. Beginning with you we go about the business of living, lord of existence and shelter of life. Other than you there is no one else, lord of holy Word, who would listen to our prayer. Hear our prayer as the voice of earth and humanity and respond with

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grace. (Rg. 1-57-4)

374. Indra Devata, Vishvamitra Gathina Ṛshi

चर्षणीधृतं मघवानमुक्थ्या३मिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥ ३७४ ॥

Carṣaṇīdhṛtaṁ maghavānam ukthyām indraṁ giro bṛhatīrabhyanūṣata. Vāvṛdhānaṁ puru-hūtaṁ suvṛktibhiramartyaṁ jaramāṇaṁ dive-dive.

Address these comprehensive words of prayer and celebration with offers of yajna to Indra, lord ruler and sustainer of the people, munificent, honourable, growing in power and prosperity, universally acclaimed and celebrated, immortal in fame and glory, close and closer day by day in love and exhortation of the people. Let the songs glorify the lord. (Rg. 3-51-1)

375. Indra Devata, Krishna Angirasa Ṛshi

अच्छा व इन्द्रं मतयः स्वर्युवः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवान-
मूतये ॥ ३७५ ॥

Acchā va indraṁ matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata. Pari ṣvajanta janayo yathā patiṁ maryaṁ na śundhyuṁ maghavānamūtaye.

All my thoughts, words and actions, all together in perfect unison concentrated on the love and light of divinity, ecstatically adore and celebrate Indra, lord almighty of existence. Just as wives with love embrace their human lover, protector and husband, so do my

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prayers centre on Indra, lord of glory, power and purity, for all round protection, promotion and well being. (Rg. 10-43-1)

376. Indra Devata, Angirasa Savya Ṛshi

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम्। यस्य द्यावो न विचरन्ति मानुषं भुजे मंहिष्ठमभि विप्रमर्चत॥ ३७६॥

Abhi tyaṁ meṣaṁ puruhūtam ṛgmiyam indraṁ gīrbhirmadatā vasvo arṇavam. Yasya dyāvo na vicaranti mānuṣaṁ bhuje maṁhiṣṭhamabhi vipramarcata.

With holy words and songs of adoration, worship Indra, lord of power and glory, destroyer of enemies. Celebrate and exhilarate Him who is generous and virile, universally invoked and honoured, master of the Riks, wielder of wealth deep as ocean, greatest of the great, and lord of knowledge and wisdom. His gifts and graces for humanity range around like rays of the lights of heaven for the joy of the people. O people of the world, thank and adore the lord all wise and most gracious. (Rg. 1-51-1)

377. Indra Devata, Angirasa Savya Ṛshi

त्यं सु मेषं महया स्वर्विदं शतं यस्य सुभुवः साकमीरते। अत्यं न वाजं हवनस्यदं रथमिन्द्रं ववृत्यामवसे सुवृक्तिभिः॥ ३७७॥

Tyaṁ su meṣaṁ mahyā svarvidaṁ śataṁ yasya subhuvaḥ sākamīrate. Atyaṁ na vājaṁ havanasyadaṁ ratham indraṁ vavṛtyām avase suvṛktibhiḥ.

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Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot. (Rg. 1-52-1)

378. Indra Devate, Bharadvaja Barhaspatya Ṛshi

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा। द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरि-रेतसा ॥ ३७८ ॥

Ghṛtavatī bhuvanānām abhiśriyorvī pṛthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful. (Rg. 6-70-1)

379. Dyava prithivee Devate, Medhatithi Kanva Ṛshi

उभे यदिन्द्र रोदसी आपप्राथोषाइव। महान्तं त्वा महीनां सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्य-जीजनत् ॥ ३७९ ॥

Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntam tvā mahīnām samrājam carṣaṇīnām. Devī janitryajījanad bhadrā janitryajījanat.

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Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

380. Indra Devata, Angirasa Kutsa Ṛshi

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृ-जिश्वना। अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हुवेमहि॥ ३८०॥

Pra mandine pitumadarcatā vaco yaḥ kṛṣṇa-garbhā nirahannṛjiśvanā. Avasyavo vṛṣaṇam vajradakṣiṇaṁ marutvantaṁ sakhyāya huvemahi.

All ye men and women of the earth, offer words of welcome and hospitality to joyous Indra, lord giver of the power of knowledge, who, in a simple natural manner, breaks open the secret treasures of the dark womb of nature and makes the streams of knowledge flow. We, seekers of protection and knowledge, invoke Indra, lord of light and power, rich and generous, expert in the use of the thunderbolt of knowledge against the demon of darkness, and commander of the tempestuous Maruts of social dynamics, and we pray for his love and friendship. (Rg. 1-101-1)

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381. Indra Devata, Narada Kanva Ṛshi

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्।
विदे वृधस्य दक्षस्य महाँ हि षः॥ ३८१॥

Indra suteṣu someṣuṁ kratuṁ punīṣa ukthyam. Vide vṛdhasya dakṣasya mahāň hi ṣah.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

382. Indra Devata, Goshuktyashvasuktinau Ṛshi

तमु अभि प्र गायत पुरुहूतं पुरुष्टुतम्।
इन्द्रं गीर्भिस्तविषमा विवासत॥ ३८२॥

Tamu abhi pra gāyata puruhūtaṁ puruṣṭutam. Indraṁ gīrbhistavīṣamā vivāsata.

O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement. (Rg. 8-15-1)

383. Indra Devata, Goshuktyashvasuktinau Ṛshi

तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्।
उ लोककृत्नुमद्रिवो हरिश्रियम्॥ ३८३॥

Taṁ te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛkṣu sāsa-him. U lokakṛtnum adrivo hariśriyam.

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O celebrants, glorify Indra, universally invoked and praised, the lord who blazes with light and power, serve him with words and actions and let him shine forth in your life and achievement. (Rg. 8-15-4)

384. Indra Devata, Parvata Kanva Ṛshi

यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये।
यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ ३८४ ॥

Yat somam indra viṣṇavi yadvā gha trita āptye.
Yadva marutsu mandase samindubhiḥ.

Indra, the soma nectar which you infuse in the sun and in the three worlds of experience, i.e., earth, heaven and firmament and which you infuse in the winds and enjoy to the last drop, we pray for. (Rg. 8-12-16)

385. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः।
एवा हि वीर स्तवते सदावृधः ॥ ३८५ ॥

Edu madhor madintaraṁ siñcādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)

386. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।
प्र राधांसि चोदयते महित्वना ॥ ३८६ ॥

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Endumindrāya siñcata pibāti somyaṁ madhu. Pra rādhām̐si codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and with his greatness inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

387. Indra, Devata, Vishvamana Vaiyashva Ṛshi

एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम्।
कृष्टीर्यो विश्वा अभ्यस्त्येक इत्॥ ३८७॥

Eto nvindraṁ stavāma sakhāyaḥ stomyaṁ naram. Kṛṣṭīryo viśvā abhyastyeka it.

Come friends all together and let us adore Indra, lord and leader worthy of joint worship and exaltation, who, by himself alone, rules over all peoples of the world. (Rg. 8-24-19)

388. Indra Devata, Nrmedha Angirasa Ṛshi

इन्द्राय साम गायत विप्राय बृहते बृहत्।
ब्रह्मकृते विपश्चिते पनस्यवे॥ ३८८॥

Indrāya sāma gāyata viprāya bṛhate bṛhat. Brahmakṛte vipaścite panasyave.

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable. (Rg. 8-98-1)

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389. Indra Devata, Gotama Rahugana Ṛshi

य एक इद्विदयते वसु मर्ताय दाशुषे।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ ३८९ ॥

Ya eka idvidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged. (Rg. 1-84-7)

390. Indra, Devata, Vishvamana Vaiyashva Ṛshi

सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे।
स्तुष ऊ षु वो नृतमाय धृष्णवे॥ ३९० ॥

Sakhāya ā śiṣāmahe brahmendrāya vajriṇe.
Satuṣa ū ṣu vo nṛtamāya dhṛṣṇave.

Come friends, let us for your sake sing a song of adoration in honour of Indra, lord of power, wielder of the thunderbolt of justice and punishment in order to glorify the noblest leader of resolute will and inviolable command. (Rg. 8-24-1)

391. Indra Devata, Pragatha Kanva Ṛshi

गृणे तदिन्द्र ते शव उपमां देवतातये।
यद्धंसि वृत्रमोजसा शचीपते॥ ३९१ ॥

Gṛṇe tadindra te śava upamāṁ devatātaye.
Yaddhaṅsi vṛtramojasā śacīpate.

In praise of that admirable power and grandeur of yours, Indra, I sing for the pleasure of divine favour,

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by which, O lord of mighty noble acts, you destroy the demon of darkness and want by your force and splendour. Great and good are the gifts of Indra. (Rg. 8-62-8)

392. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयन्।
अयं स सोम इन्द्र ते सुतः पिब॥ ३९२॥

Yasya tyacchambaraṁ made divodāsāya randhayan. Ayaṁ sa soma indra te sutaḥ piba.

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it. (Rg. 6-43-1)

393. Indra Devata, Nrmedha Angirasa Ṛshi

एन्द्र नो गधि प्रिय सत्राजिदगोह्य।
गिरिर्न विश्वतः पृथुः पतिर्दिवः॥ ३९३॥

Endra no gadhi priya satrājidagohya. Girirna viśvataḥ pṛthuḥ patirdivaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven. (Rg. 8-98-4)

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394. Indra Devata, Parvata Kanva Ṛshi

य इन्द्र सोमपातमो मदः शविष्ठ चेतति।
येना हंसि न्या३त्रिणं तमीमहे॥ ३९४॥

Ya indra somapātamo madaḥ śaviṣṭha cetati.
Yenā hañsi nyātriṇaṁ tamīmahe.

Indra, lord most potent, highest protector and promoter of the beauty and joy of life, that ecstatic passion of yours which universally pervades, manifests and reveals your might and glory and by which you destroy the negative forces of life, we adore and pray for. (Rg. 8-12-1)

395. Adityah Devata, Irimbithi Kanva Ṛshi

तुचे तुनाय तत्सु नो द्राघीय आयुर्जीवसे।
आदित्यासः समहसः कृणोतन॥ ३९५॥

Tuce tunāya tatsu no drāghīya āyurjīvase.
Ādityāsaḥ samahasaḥ kṛṇotana.

O Adityas, refulgent lords of light and mighty masters of life giving energies, for the joyous living and longevity of our children and their off-spring, create and bring the holy gift of good health and long life of peace and felicity. (Rg. 8-18-18)

396. Indra, Devata, Vishvamana Vaiyashva Ṛshi

वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम्।
अहरहः शुन्ध्युः परिपदामिव॥ ३९६॥

Vetthā hi nirṛtīnām vajrahasta parivṛjam.
Aharahaḥ śundhyuḥ paripadāmiva.

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O lord of the thunderbolt of justice and right action, you know and wield the counter-active measures against adversities just as the sun, purifier of nature's impurities, has the capacity to counter them day by day. (Rg. 8-24-24)

397. Adityah Devata, Irimbithi Kanva Ṛshi

अपामीवामप स्त्रिधमप सेधत दुर्मतिम्।
आदित्यासो युयोतना नो अंहसः॥ ३९७॥

Apāmīvām apa sridham apa sedhata durmatim.
Ādityāso yuyotanā no aṁhasaḥ.

May the Adityas, powers of light and life in nature and humanity, drive away all disease of body and mind and keep off negativities of thought and intelligence from us. May the children of imperishable divinity keep us safe, far away from the onslaughts of sin and adversity. (Rg. 8-18-10)

398. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ ३९८॥

Pibā Somamindra mandatu tvā yaṁ te suṣāva haryaśvādrih. Soturbāhubhyāṁ suyato nārvā.

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant

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to exhort you to take the dominion to its destination. (Rg. 7-22-1)

399. Indra Devata, Saubhari Kanva Ṛshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि।
युधेदापित्वमिच्छसे ॥ ३९९ ॥

Abhrātṛvyo anā tvamanāpirindra januṣā sanādasi. Yudhedāpitvamicchase.

Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress. (Rg. 8-21-13)

400. Indra Devata, Saubhari Kanva Ṛshi

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे।
सखाय इन्द्रमूतये ॥ ४०० ॥

Yo na idamidaṁ purā pra vasya ānināya tamu va stuṣe. Sakhāya indramūtaye.

O friends, for the peace, freedom, progress and protection of you all, I pray to the same Indra, lord almighty, who has provided this beautiful world of joy for us since the very time of creation. (Rg. 8-21-9)

401. Marutah Devata, Saubhari Kanva Ṛshi

आ गन्ता मा रिषण्यत प्रस्थावानो माप स्थात समन्यवः।
दृढा चिद्यमयिष्णवः ॥ ४०१ ॥

Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta samanyavaḥ. Dṛḍhā cidyamayiṣṇavaḥ.

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Come Maruts, warriors of nature and humanity. Do not hurt nor destroy the innocent. Already on the move as ever, pray do not tarry any more far away. Heroes of equal passion, will and desire to accomplish your mission, you can bend even the firmest forces of violence and bring them to reason. (Rg. 8-20-1)

402. Indra Devata, Saubhari Kanva Ṛshi

आ याह्यऽयमिन्दवेऽश्वपते गोपत उर्वरापते।
सोमं सोमपते पिब॥ ४०२॥

Ā yāhyayamindave'śvapate gopata urvarāpate. Somaṁ somapate piba.

Come lord of cows, horses and fertile lands, giver and protector of the nation and its glory, knowledge and wisdom and our creative activities, the somas of our success are for you to appreciate. O lord of life and life's joy of soma, come and join the ecstasy of our achievement and its celebration. (Rg. 8-21-3)

403. Indra Devata, Saubhari Kanva Ṛshi

त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि।
संस्थे जनस्य गोमतः॥ ४०३॥

Tvayā ha svidyujā vayaṁ prati śvasantaṁ vṛṣabha bruvīmahi. Saṁsthe janasya gomataḥ.

By you alone as our friend and comrade, O lord almighty, generous giver, can we counter a gasping contestant in this settled world order of humanity full of lands and cows, blest as we are with the light of knowledge and culture. (Rg. 8-21-11)

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404. Marutah Devata, Saubhari Kanva Ṛshi

गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः।
रिहते ककुभो मिथः॥ ४०४॥

Gavaściddhā samanyavaḥ sajātyena marutaḥ sabandhavaḥ. Rihate kakubho mithaḥ.

O Maruts, heroes of equal mind bound in brotherhood, even cows, by virtue of the same species sit together and love each other under your kind care even though they may be moving around in different directions. (Rg. 8-20-21)

405. Indra Devata, Nrmedha Angirasa Ṛshi

त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे।
आ वीरं पृतनासहम्॥ ४०५॥

Tvam na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāsaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life. (Rg. 8-98-10)

406. Indra Devata, Nrmedha Angirasa Ṛshi

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।
उदेव ग्मन्त उदभिः॥ ४०६॥

Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe. Udeva gmanta udabhiḥ.

And O lord lover of song and celebration, Indra, we send up vaulting voices of adoration and prayer to

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you like wave on waves of the flood rolling upon the sea for the fulfillment of our dreams and ambitions. (Rg. 8-98-7)

407. Indra Devata, Saubhari Kanva Ṛshi

सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे।
अभि त्वामिन्द्र नोनुमः॥ ४०७॥

Sīdantaste vayo yathā gośrīte madhau madire vivakṣaṇe. Abhi tvāmindra nonumaḥ.

Nestled like birds in the nest, in your exuberant, exciting, honey sweet yajnic world of light and joy overflowing with delicacies of food and drink, we bow to you and worship you in thankfulness. (Rg. 8-21-5)

408. Indra Devata, Saubhari Kanva Ṛshi

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः।
वज्रिञ्चित्रं हवामहे॥ ४०८॥

Vayamu tvāmapūrvya sthūram na kaccid-bharanto'vasyavaḥ. Vajriṅ citraṁ havāmahe.

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle of life for food, energy, knowledge and ultimate victory. (Rg. 8-21-1)

409. Indra Devata, Gotama Rahugana Ṛshi

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः। या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम्॥ ४०९॥

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Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhathā vasvīranu svarājyam.

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)

410. Indra Devata, Sammada Rahugana Ṛshi

इत्था हि सोम इन्मदो ब्रह्म चकार वर्धनम्। शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्व-राज्यम्॥ ४१०॥

Itthā hi soma inmado brahma cakāra vardhanam. Śaviṣṭha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu svarājyam.

Giving to joyous freedom and self-government an exalted place of honour, Brahma, lord creator, invested the joy and excitement of life with animation, growth and independence. And for the same reason, Indra, strongest in courage and valour, wielder of the thunderbolt of freedom and self-government, with your might and main, strike off the serpent of evil, suffering and slavery from the earth for all time. (Rg. 1-80-1)

411. Indra Devata, Sammada Rahugana Ṛshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ ४११॥

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Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Taminmahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra no'viṣat.

Indra, the hero who destroys Vtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory. (Rg. 1-81-1)

412. Indra Devata, Sammada Rahugana Ṛshi

इन्द्र तुभ्यमिदद्रिवोऽ नुत्तं वज्रिन् वी र्यम्। यद्ध त्यं मायिनं मृगं तव त्यन्माययावधीरर्चन्ननु स्वराज्यम्॥ ४१२॥

Indra tubhyamidadrivo'nuttam vajrin vīryam. Yaddha tyam māyinam mṛgam tava tyanmā-yayāvadhīrarcannanu svarājyam.

To you, Indra, lord of the thunderbolt, mighty ruler of the republic, high as mountain and the cloud, cheers for incomparable excellence of valour since you, doing honour and reverence to the freedom and self-governance of the republic, destroyed that artful roaring demon of a cloud of darkness with your extraordinary power. (Rg. 1-80-7)

413. Indra Devata, Sammada Rahugana Ṛshi

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते। इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया अपोऽ र्चन्ननु स्वराज्यम्॥ ४१३॥

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Prehyabhīhi dhṛṣṇuhi na te vajro ni yaṁsate. Indra nṛmṇaṁ hi te śavo hano vṛtraṁ jayā apo'rcannanu svarājyam.

Indra, lord of power and brilliance, ruler of the land, go forward. Go forward all round. Shake the evil. Irresistible is your thunderbolt of light and power. Your power and force is the wealth of the nation. Destroy the demon of want and drought, release and win the waters, plenty and prosperity and, in homage and reverence advancing the freedom and self-government of humanity, move ahead and higher. (Rg. 1-80-3)

414. Indra Devata, Sammada Rahugana Ṛshi

यदुदीरत आजयो धृष्णवे धीयते धनम्। युङ्क्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः॥ ४१४॥

Yadudīrata ājayo dhṛṣṇave dhīyate dhanam. Yuṅkṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smām̐ indra vasau dadhaḥ.

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort. (Rg. 1-81-3)

415. Indra Devata, Sammada Rahugana Ṛshi

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत। अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी॥ ४१५॥

Akṣannamīmadanta hyava priyā adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.

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Noble men acquiring holy knowledge, rejoicing, dearest favourite saints and sages brilliant with their innate genius and virtue, ward off the evil and pray to Indra with latest words of wisdom and homage. Indra, yoke your horses (on the wing and come to join the yajna). (Rg. 1-82-2)

416. Indra Devata, Sammada Rahugana Ṛshi

उपो षु शृणुही गिरो मघवन्मातथाइव। कदा नः सूनृतावतः कर इदर्थयास इद्योजा न्विन्द्र ते हरी॥ ४१६॥

Ūpo ṣu śṛṇuhī giro maghavanmātathā iva. Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra te harī.

Indra, lord of wealth and glory, listen to our prayer at the closest, not like one distant or different. And when we pray bless us with a voice of sweetness and the light of holy truth. Lord of speed and motion, yoke your horses (and come to join the yajna). (Rg. 1-82-1)

417 Vishvedeva Devata, Trita Aptya Ṛshi

चन्द्रमा अप्स्वा३ऽ न्तरा सुपर्णो धावते दिवि। न वो हिरण्य-नेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी॥ ४१७॥

Candramā apsvā̆'ntarā suparṇo dhāvate divi. Na vo hiraṇyanemayaḥ padaṁ vindanti vidyuto vittaṁ me asya rodasī.

The moon glides in the middle regions of Antariksha in the midst of waters and pranic energies. So does the sun of wondrous rays run fast in the heaven of light. But the golden-rimmed flashes of lightning reveal themselves not to your state of consciousness.

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May the heaven and earth know the secret of this mystery and reveal it to men, the ruler and the people. (Rg. 1-105-1)

418. Ashvinau Devate, Avasyu Atreya Ṛshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम्॥ ४१८॥

Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasu-vāhanaṁ. Stotā vāmaśvināvṛṣi stomebhir-bhūṣati prati mādhvī mama śrutaṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg. 5-75-1)

419. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न इधीमहि द्युमन्तं देवाजरम्। यद्ध स्या ते पनीयसी समिद् दीदयति द्यवीषं स्तोतृभ्य आ भर॥ ४१९॥

Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samid dīdayati dyavīṣaṁ stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)

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420. Agni Devata, Vimada Aindra Ṛshi

आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे। शीरं पावकशोचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवक्षसे॥ ४२०॥

Āgnim na svavṛktibhirhotāraṁ tvā vṛṇīmahe. Śīraṁ pāvakaśociṣaṁ vi vo made yajñeṣu stīrṇabarhiṣaṁ vivakṣase.

Like fire for comfort, with our own holy chant for the internal yajna of our spiritual purification and your joy, we fellow yajakas, choose you, Agni, high priest of cosmic yajna, all pervasive purifier by the white heat of his divine radiance. Verily the lord is great and glorious for you. (Rg. 10-21-1)

421. Usha Devata, Satyashrava Atreya Ṛshi

महे नो अद्य बोधयोषो राये दिवित्मती। यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ ४२१॥

Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5-79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

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422. Pavamana Soma Devata, Vimada Aindra Ṛshi

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम्। अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥ ४२२ ॥

Bhadraṁ no api vātaya mano dakṣamuta kratum. Athā te sakhye andhaso vi vo made raṇā gāvo na yavase vivakṣase.

O Soma, lord of peace and bliss, inspire our mind, skill and wisdom, and our yajnic actions to move in the direction of goodness and piety, so that, living in your love and friendship, we may enjoy food and life's delicacies like cows enjoying their favourite grass and thus partake of your divine joy in life here itself. O Soma, you are great and glorious indeed. (Rg. 10-25-1)

423. Indra Devata, Gotama Rahugana Ṛshi

क्रत्वा महाँ अनुष्वधं भीम आ वावृते शवः। श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥ ४२३ ॥

Kratvā mahāň anuṣvadham bhīma ā vāvṛte śavah. Śriya ṛṣva upākayorni śiprī harivāň dadhe hastayorvajramāyasam.

Great by knowledge, awful by action, in his own right and by his own might, he maintains in power and majesty. Elevated and sublime, blazing brilliant, lord of horses and speed of motion, he wields the golden thunderbolt of power and force in both his hands for the beauty and dignity of life and the republic of humanity. (Rg. 1-81-4)

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424. Indra Devata, Gotama Rahugana Ṛshi

स घा तं वृषणं रथमधि तिष्ठाति गोविदम्। यः पात्रं हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी॥ ४२४॥

Sa ghā taṁ vṛṣaṇaṁ ratham adhi tiṣṭhāti govidam. Yaḥ pātraṁ hāriyojanaṁ pūrṇam indrā ciketati yojā nvindra te harī.

Indra, only that person who knows the science and technology of that horse-powered chariot which is perfect and fully capable of defence and safety against the enemy, would ride that prize-winning chariot of victory which would lead him to the conquest of territory and prosperity. Indra, yoke your horses (and come to join the yajna of defence and protection). (Rg.1-82-4)

425. Agni Devata, Vasushruta Atreya Ṛshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्त आशवोऽ स्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥ ४२५॥

Agnim taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astam arvanta āśavo'staṁ nityāso vājinaṁ iṣaṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent

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Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg. 5-6-1)

426. Vishvedevah Devata, Anhomuk Vamadevya Ṛshi

न तमंहो न दुरितं देवासो अष्ट मर्त्यम्। सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः॥ ४२६॥

Na tamaṁho na duritaṁ devāso aṣṭa martyam. Sajoṣaso yam aryamā mitro nayati varuṇo ati dviṣaḥ.

O devas, divinities of nature, noble scholars and sages, neither sin nor suffering, nor anything vicious can touch the mortal whom Aryama, spirit of enlightened guidance, Mitra, spirit of love and friendship, and Varuna, spirit of judgement and justice, all together with love and care without relent, lead across hate, jealousy and enmity. (Rg. 10-126-1)

427. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshis

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ ४२७॥

Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)

428. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshi

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तरध्या ऋणया न ईरसे॥ ४२८॥

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Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

429. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥ ४२९ ॥

Pavasva soma mahānt samudraḥ pitā devānāṁ viśvābhi dhāma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)

430. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

पवस्व सोम म हे दक्षायाश्वो न निक्तो वाजी धनाय ॥ ४३० ॥

Pavasva soma mahe dakṣāyāśvo na nikto vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)

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431. Pavamana Soma Devata, Dhishnya aishwarayognayah Ṛshi

इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय ॥ ४३१ ॥

Induḥ paviṣṭa cārur madāyāpām upasthe kavir bhagāya.

Indu, Soma spirit of refulgent divinity, blissful and poetically creative is the omniscient highest purifying and saving spirit and power for the sake of honour and joy on the basis of one's own Karmic performance. (Rg. 9-109-13)

432. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshi

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये ।
वाजाँ अभि पवमान प्र गाहसे ॥ ४३२ ॥

Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye. Vājān̆ abhi pavamāna pra gāhase.

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

433. Maruts Devata, Vasishtha Maitravaruni Ṛshi

क ईं व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः ॥ ४३३ ॥

Ka īṁ vyaktā naraḥ sanīḍā rudrasya maryā athā svaśvāḥ.

What for sure are these individual, specified, kindred, mortal and human life forces of Rudra, cosmic

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vitality, the soul, the commander, the destroyer of suffering, forces which, for advancemant, ride noble steeds like currents of wind? (Rg. 7-56-1)

434. Agni Devata, Vamadeva Gautama Ṛshi

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम्।
ऋध्यामा त ओहैः॥ ४३४॥

Agne tam adyāśvaṁ na stomaiḥ kratum na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

435. Vajins Devata, Vamadeva Ṛshi

आविर्मर्या आ वाजं वाजिनो अग्मं देवस्य सवितुः सवम्।
स्वर्गां अर्वन्तो जयत॥ ४३५॥

Āvirmaryā ā vājaṁ vājino agmaṁ devasya savituḥ savam. Svargām̐ arvanto jayata.

Dynamic mortals keen to strive and win plunge into the creative yajna of self-refulgent Savita, lord of light and life's inspiration, manifest their power to the last drop of their energy and, relentlessly pressing forward, win the goal of divine felicity.

436. Pavamana Soma Devata, Dhishnya aishwarya Ṛshi

पवस्व सोम द्युम्नी सुधारो महाँ अवीनामनुपूर्व्यः॥ ४३६॥

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Pavasva soma dyumnī sudhāro mahāṅ avīnām anupūrvyaḥ.

O Soma, you are the glory and the grandeur, holy stream and shower, the first and eternal of the greatest of the great, pray flow forth in presence, radiate and purify as ever before. (Rg. 9-109-7)

437. Indra Devata, Vamadeva Ṛshi

विश्वतोदावन् विश्वतो न आ भर यं त्वा शविष्ठमीमहे॥ ४३७॥

Viśvato dāvan viśvato na ā bhara yam tvā śaviṣṭhamīmahe.

Infinite giver from all sides, shower us with divine blessings from the universe to our complete fulfillment. O lord most potent and beneficent, we pray for your favour and grace.

438. Indra Devata, Vamadeva Ṛshi

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे॥ ४३८॥

Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.

This Lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

439. Indra Devata, Avasyu Ṛshi

ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ॥ ४३९॥

Brahmāṇa indraṁ mahayanto arkair avardhayannahaye hantavā u.

Scholars of the Veda celebrate Indra, his power and glory

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with hymns of adoration and exalt him to break the demonic cloud of darkness and want for showers of rain and prosperity. (Rg. 5-31-4)

440. Indra Devata, Avasyu Ṛshi

अनवस्ते रथमश्वाय तक्षुस्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ॥ ४४० ॥

Anavaste ratham aśvāya takṣus tvaṣṭā vajraṁ puruhūta dyumantam.

Indra, lord of protection, giver of joy invoked and worshipped by all, wise men create modes of divine knowledge and pious action for the attainment of your presence and glory, and Tvashta, maker and destroyer of suffering, makes and provides the blazing thunderbolt to dispel the darkness of evil and suffering.(Rg.5-31-4)

441. Indra Devata, Vamadeva Ṛshi

शं पदं मघं रयीषिणे न काममव्रतो हिनोति न स्पृश-द्रयिम् ॥ ४४१ ॥

Śaṁ padaṁ maghaṁ rayīṣiṇe na kāmam avrato hinoti na spṛśad rayim.

Peace, honour, prosperity is only for the man of charity, benevolence and self sacrifice. The man void of the discipline of liberality does not stir the process of love and charity, not even the circulation of wealth. Wealth and prosperity he does not even touch.

442. Vishvedeva Devata, Vamadeva Ṛshi

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥ ४४२ ॥

Sadā gāvaḥ śucayo viśvadhāyasaḥ sadā devā arepasaḥ.

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Cows are always pure and sinless, they give. The generous are always pure, free from sin, they feed, support and sustain the world.

443. Usha Devata, Samvarta Angirasa Ṛshi

आ याहि वनसा सह गावः सचन्त वर्तनिं यदूधभिः ॥ ४४३ ॥

Ā yāhi vanasā saha gāvaḥ sacanta varttaniṁ yadūdhabhiḥ.

Come, O Dawn, with holy light, with rays of blissful radiance on the chariot. The cows are on the move with the wealth of milk. (Rg. 10-172-1)

444. Indra Devata, Vamadeva Ṛshi

उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥ ४४४ ॥

Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and meditate on your divine presence.

445. Indra Devata, Vamadeva Ṛshi

अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥ ४४५ ॥

Arcantyarkaṁ marutaḥ svarkā ā stobhati śruto yuvā sa indraḥ.

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and

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responds to their devotion with joyous favour and spiritual elevation.

446. Indra Devata, Vamadeva Ṛshi

२ ३ १ २ ३१ २ ३ १ २ ३१ २ ३ २ ३ १
प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजो-
२
षते ॥ ४४६ ॥

Pra va indrāya vṛtrahantamāya viprāya gāthaṁ gāyata yaṁ jujoṣate.

To Indra, omniscient lord almighty, highest destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

447. Agni Devata, Prshadhra Kanva Ṛshi

१ २ ३ १ २र ३ २उ ३ १ २
अचेत्यग्निश्चिकितिर्हव्यवाड् न सुमद्रथः ॥ ४४७ ॥

Acetyagniścikitir havyavāḍ na sumadrathaḥ.

Agni is self-conscious, enlightens, and, as a self-conducted power moving on its own waves of radiation, carries the fragrance of yajnic havi as well as the light of knowledge from the vedi all round. (Rg. 8-56-5)

448. Agni Devata, Bandhu Ṛshi

२३ २ ३ १ २ ३ २ ३ २ ३ १ २ ३क २र
अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥ ४४८ ॥

Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)

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449. Indra Devata, Subandhu Ṛshi

भगो न चित्रो अग्निर्महोनां दधाति रत्नम् ॥ ४४९ ॥

Bhago na citro agnir mahonāṁ dadhāti ratnam.

Like greatest of the great and munificent, wondrous Agni, Supreme light of life, holds the treasure jewels of existence which he liberally grants to the dedicated souls.

450. Indra Devata, Shrutabandhu Ṛshi

विश्वस्य प्र स्तोभ पुरो वा सन् यदि वेह नूनम् ॥ ४५० ॥

Viśvasya pra stobha puro vā san yadi veha nūnam.

Eternal sustainer of the universe, universal object of world adoration, you are beyond all doubt the same, first and foremost since eternity and the same even here and now.

451. Usha Devata, Samvarta Angirasa Ṛshi

उषा अप स्वसुष्टमः सं वर्तयति वर्तनिं सुजातता ॥ ४५१ ॥

Uṣā apa svasuṣṭamaḥ saṁ vartayati vartaniṁ sujātatā.

The dawn continuously removes the darkness of its sister night, by circular motion of its rise every morning through the succession of day and night. (Rg.10-172-4)

452. Vishvedeva devata, Bhuvana Sadhana Ṛshi

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥ ४५२ ॥

Imā nu kaṁ bhuvanā sīṣadhemendraśca viśve ca devāḥ.

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Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be favourable to us. (Rg. 10-157-1)

453. Vishvedeva Devata, Kavasha Ailusha Ṛshi

वि स्रुतयो यथा पथ इन्द्र त्वद्यन्तु रातयः ॥ ४५३ ॥

Vi srutayo yathā pathā indra tvad yantu rātayaḥ.

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

454. Indra Devata, Bharadvaja Barhaspatya Ṛshi

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ ४५४ ॥

Ayā vājaṁ devahitaṁ sanema madema śata-himāḥ suvīrāḥ.

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny. (Rg. 6-17-15)

455. Vishvedeva Devata, Atreya Ṛshi

ऊर्जा मित्रो वरुणः पिन्वतेडाः पीवरीमिषं कृणुही न इन्द्र ॥ ४५५ ॥

Urjā mitro varuṇaḥ pinvateḍāḥ pivarīm iṣaṁ kṛṇuhī na indra.

Indra, lord omnipotent, munificent giver, just as

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Mitra, the sun, and Varuna, the firmament, shower energy, fertilise the earth and ripen the grains, as the day and night refresh the vital spirit, so, we pray, mature and bring abundant food, energy and intelligence for us.

456. Indra Devata, Vamadeva Ṛshi

इन्द्रो विश्वस्य राजति ॥ ४५६ ॥

Indro viśvasya rājati.

Indra, lord omniscient and omnipotent, rules and enlightens the world. (Yaj. 36, 8)

457. Indra Devata, Grtsamada Shaunaka Ṛshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोमम-पिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥ ४५७ ॥

Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmas-tṛmpat somam apibad viṣṇunā sutaṁ yathā-vaśam. Sa īṁ mamāda mahi karma kartave mahām uruṁ sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir, matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful

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as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy. (Rg. 2-22-1)

458. Surya Devata, Gaura Angirasa Ṛshi

अयं सहस्त्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म। ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः ॥ ४५८ ॥

Ayaṁ sahasramānavo dṛśaḥ kavīnāṁ matir jyotir vidharma. Bradhnaḥ samīcīr uṣasaḥ. samairyad arepasaḥ. sacetasaḥ. svasare manyumantaś citā goḥ.

This mighty sun, benefactor of vast humanity, glorious, inspiration of poets, light of the world, law bound, radiates the flood of light in unison with dawn, and on the rise of the day, pure, immaculate, enlighted, perceptive people, cows and planets rise to the fresh light of a new day.

459. Indra Devata, Paruchhepa Daivodasi Ṛshi

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्ता राजेव सत्पतिः। हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये॥ ४५९ ॥

Endra yāhyupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ. Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaraṁ vājasātaye maṁhiṣṭhaṁ vājasātaye.

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Indra, lord of wealth and power, ruler of the world, come graciously from afar to us like this Agni who comes to the yajnic battles of life. Protector and promoter of truth and rectitude, friend and protector of the truthful and righteous, come to our home like the ruler. Joining you faithfully in this yajna of life, dedicated to holy action and endeavour, we invoke and invite you to join us. As children call upon the father to help them to food, sustenance and protection in their course of life and growth, so do we call upon you for safety and protection, great lord of power and prosperity, for victory in our battle of life. (Rg. 1-130-1)

460. Indra Devata, Rebha Kashyapa Ṛshi

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कुतं श्रवांसि भूरि। मंहिष्ठो गीर्भिरा च यज्ञियो ववर्त राये नो विश्वा सुपथा कृणोतु वज्री ॥ ४६० ॥

Tam indraṁ johavīmi maghavānam ugraṁ satrā dadhānam apratiṣkutaṁ śravāṅsi bhūri. Maṅhiṣṭho gīrbhirā ca yajñiyo vavarta rāye no viśvā supathā kṛṇotu vajrī.

That Indra, ruler of the world, I invoke and address, illustrious, pious and true, wielder of unopposed powers, and I pray may the most generous and adorable lord of thunderous power, in response to our voice, turn to us constantly and clear our paths of advancement for the achievement of wealth, power, honour and excellence of the world. (Rg. 8-97-13)

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461. Vishvedeva Devata, Paruchhepa Daivodasi Ṛshi

अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे। यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे। अध प्र नूनमुप यन्ति धीतयो देवाँ अच्छा न धीतयः ॥ ४६१ ॥

Astu śrauṣaṭ puro agniṁ dhiyā dadha ā nu tyaccharddho divyaṁ vṛṇīmahe indravāyū vṛṇīmahe. Yaddha krāṇā vivasvate nābhā sandāya navyase. Adha pra nūnam upa yanti dhītayo devā̆ñ accha na dhītayaḥ.

May my voice be heard! I have realised the energy and power of Agni, light and fire, in full with my intellect and understanding. Then we opt for the divine force and power of nature and move on to the study and application of the power of wind and electricity which, active at the centre of the sun, give us the newest and latest form of energy and power. May all our intellectual efforts and intelligential vision reach the forces of nature and analyse and discover their energy and powers. Let us reach there well with all our intellect and imagination and let our efforts benefit the noblest humanity. (Rg. 1-139-1)

462. Maruts Devata, Evayamarut Atreya Ṛshi

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत्। प्र शर्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥ ४६२ ॥

Pra vo mahe matayo yantu viṣṇave marutvate girijā evayā marut. Pra śardhāya pra yajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.

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O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power. (Rg. 5-87-1)

463. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः सूरो न सयुग्वभिः। धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः। विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्ये-भिर्ऋक्वभिः ॥ ४६३ ॥

Ayā rucā hariṇyā punāno viśvā dveṣāṅsi tarati sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yadrūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, realised and purifying, shines beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

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464. Savita Devata, Nakula Ṛshi

अभि त्यं देवं सविता रमोण्योः कविक्रतुमर्चामि सत्यसवं रत्नधामभि प्रियं मतिम्। ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥ ४६४ ॥

Abhi tyaṁ devaṁ savitāram oṇyoḥ kavikratum arcāmi satyasavaṁ ratnadhām abhi priyaṁ matim. Ūrdhvā yasyāmatir bhā adidyutat savīmani hiraṇyapāṇir amimīta sukratuḥ kṛpā svaḥ.

I adore this self-refulgent Savita, life and light of existence, creator of heaven and earth, poetic high priest of creation yajna, generator and upholder of truth and law, treasure-hold of life's jewels, universally loved and all-intelligent. Up on his manifest will, inert Prakrti rises and shines into the state of creation. This Savita of golden hands of glory, this holy actor, by his gracious will creates the lights of heaven and bliss.

465. Agni Devata, Paruchhepa Daivodasi Ṛshi

अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा। घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥ ४६५ ॥

Agniṁ hotāraṁ manye dāsvantaṁ vasoḥ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrddhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭim anu śukraśociṣa ājuhvā-nasya sarpiṣaḥ.

I worship, serve and meditate on Agni, lord of

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light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire, and, light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

466. Indra Devata, Grtsamada Ṛshi

तव त्यन्नर्यं नृतोऽ प इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम्। यो देवस्य शवसा प्रारिणा असु रिणन्नपः। भुवो विश्वमभ्य-देवमोजसा विदेदूर्जं शतक्रतुर्विदेदिषम्॥ ४६६॥

Tava tyannaryaṁ nṛto'pa indra prathamam pūrvyaṁ divi pravācyaṁ kṛtam. Yo devasya śavasā prāriṇā asu riṇannapaḥ. Bhuvo viśva-mabhyadevam ojasā vided ūrjaṁ śatakratur vidediṣam

Indra, lord of light, life and generosity, director of the cosmic dance of creation, that original, ancient act of yours admirable in the light and language of heaven performed for the sake of humanity which, by the omnipotence of Divinity, moves the pranic energies and causes the waters of life to flow may, we pray, with the power and splendour of Divinity, inspire the entire world of matter and energy, conquer impiety and bring us, O lord of a hundred yajnic gifts and actions, food and energy for body, mind and soul. (Rg. 2-22-4)

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Pavamana Kanda

CHAPTER–5

467. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे।
उग्रं शर्म महि श्रवः ॥ ४६७ ॥

Uccā te jātamandhaso divi sadbhūmyā dade.
Ugram śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

468. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
इन्द्राय पातवे सुतः ॥ ४६८ ॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg. 9-1-1)

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic

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sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace, purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and living joy.)

469. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

वृषा पवस्व धारया मरुत्वते च मत्सरः ।
विश्वा दधान ओजसा ॥ ४६९ ॥

Vṛṣā pavasva dhārayā marutvate ca matsarḥ.
Viśvā dadhāna ojasā.

O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

470. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा ।
देवावीरघशंसहा ॥ ४७० ॥

Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīr aghasaṁsahā.

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The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

471. Pavamana Soma Devata, Trita Aptya Ṛshi

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः।
हरिरेति कनिक्रदत्॥ ४७१॥

Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten, and inspire to goodness, organs of perception and volition, urge to good action, as earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

472. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः।
अर्कस्य योनिमासदम्॥ ४७२॥

Indrāyendo marutvate pavasva madhumattamaḥ. Arkasya yonim āsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and yajnic law of existence. (Rg. 9-64-22)

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473. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः।
श्येनो न योनिमासदत्॥ ४७३॥

Asāvyaṅsur madāyāpsu dakṣo giriṣṭhāḥ.
Śyeno na yonim āsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

474. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे।
मरुद्भ्यो वायवे मदः॥ ४७४॥

Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)

475. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्।
मदेषु सर्वधा असि॥ ४७५॥

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Pari svāno giriṣṭhāḥ pavitre somo akṣarat. Madeṣu sarvadhā asi.

O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

476. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः ।
स्वानैर्याति कविक्रतुः ॥ ४७६ ॥

Pari priyā divaḥ kavir vayāँsi naptyor hitaḥ. Svānair yāti kavikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

477. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् ।
सुता विदथे अक्रमुः ॥ ४७७ ॥

Pra somāso madacyutaḥ śravase no magho-nām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

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478. Pavamana Soma Devata, Trita Aptya Ṛshi

प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः।
वनानि महिषाइव॥ ४७८ ॥

Pra somāso vipaścito'po nayanta ūrmayaḥ.
Vanāni mahiṣā iva.

Just as waves of water rise to the moon and great men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

479. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने।
विश्वा अप द्विषो जहि॥ ४७९ ॥

Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

480. Pavamana Soma Devata, Bhrgu Varuni Ṛshi

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे।
पवमान स्वर्दृशम्॥ ४८० ॥

Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe.
Pavamāna svardṛśam.

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O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

481. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्दुः पविष्ट चेतनः प्रियः कवीनां मतिः ।
सृजदश्वं रथीरिव ॥ ४८१ ॥

Induḥ paviṣṭa cetanaḥ priyaḥ kavīnāṁ matiḥ.
Śṛjad aśvaṁ rathīriva.

Soma, lord of bliss, is self-refulgent and holy, purest and most purifying, omniscient, dearest love of the poets and celebrants, and wisest of the wise. Creating the dynamic world of matter, energy and mind, he abides like the master of the universal chariot. (Rg. 9-64-10)

482. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया ।
शुक्रासो वीरयाशवः ॥ ४८२ ॥

Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

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483. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः।
वायुमा रोह धर्मणा॥ ४८३॥

Pavasva deva āyuṣag indraṁ gacchatu te madaḥ. Vāyumā roha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

484. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानो अजीजनद् दिवश्चित्रं न तन्यतुम्।
ज्योतिर्वैश्वानरं बृहत्॥ ४८४॥

Pavamāno ajījanad divaścitraṁ na tanyatum. Jyotir vaiśvānaraṁ bṛhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg. 9-61-16)

485. Pavamana Soma Devata, Asita Kashyapa or Davala Ṛshi

परि स्वानास इन्दवो मदाय बर्हणा गिरा।
मधो अर्षन्ति धारया॥ ४८५॥

Pari svānāsa indavo madāya barhaṇā girā. Madho arṣanti dhārayā.

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Honey streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind. (Rg. 9-10-4)

486. Pavamana Soma Devata, Asita Kashyapa or Devala Ṛshi

परि प्रासिष्यदत् कविः सिन्धोरूर्मावधि श्रितः।
कारुं बिभ्रत् पुरुस्पृहम्॥ ४८६ ॥

Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ. Kāruṁ bibhrat puruspṛham.

Pervading and reposing in transcendence over the dynamics of this expansive ocean of the universe, bearing and sustaining this poetic creation, the omniscient poet creator, Soma, lord of peace, joy and bliss, rolls and rules the world with pleasure and grace. (Rg. 9-14-1)

487. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
इन्दुं देवा अयासिषुः॥ ४८७॥

Upo ṣu jātam apturaṁ gobhir bhaṅgaṁ pariṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

488. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः।
शुम्भन्ति विप्रं धीतिभिः॥ ४८८॥

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Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification, all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg. 9-40-1)

489. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

आविशन् कलशं सुतो विश्वा अर्षन्नभि श्रियः।
इन्दुरिन्द्राय धीयते ॥ ४८९ ॥

Āviśan kalaśaṁ suto viśvā arṣannabhi śriyaḥ.
Indur indrāya dhīyate.

Taking over his positions of office, the conscrated leader, pioneer and brilliant ruler presides over lands and affairs of the order moving forward and winning all wealth, honours, excellence and graces of the world for the people, exhorted and exalted by them. (Rg.9-62-19)

490. Pavamana Soma Devata, Prabhuvasu Angirasa Ṛshi

असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः।
कार्ष्मन् वाजी न्यक्रमीत् ॥ ४९० ॥

Asarji rathyo yathā pavitre camvoḥ sutaḥ.
Kārṣman vājī nyakramīt.

Just as a passionate champion warrior shoots to the goal straight, so does Soma, potent spirit of peace, purity and glory, invoked and celebrated with devotion in the purity of heart and soul, descends to the centre core of the heart without delay. (Rg. 9-36-1)

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491. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

२उ ३ १ २र ३ २ ३ २ ३ १ २
प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः ।
१ २ ३ २उ ३ १ २
घ्नन्तः कृष्णामप त्वचम् ॥ ४८१ ॥

Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ. Ghnantaḥ kṛṣṇām apa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

492. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ १ २ ३ १ २ ३ १ २ ३२
अपघ्नन् पवसे मृधः क्रतुवित् सोम मत्सरः ।
३ १ २र ३ १ २
नुदस्वादेवयुं जनम् ॥ ४९२ ॥

Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

493. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

३ १ २ ३ १२ ३ २ ३ २ ३ १ २
अया पवस्व धारया यया सूर्यमरोचयः ।
३ १ २र ३ २
हिन्वानो मानुषीरपः ॥ ४९३ ॥

Ayā pavasva dhārayā yayā sūryam arocayaḥ. Hinvāno mānuṣīr apaḥ.

Lord of the universe, by the energy with which

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you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

494. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स पवस्व य आविथेन्द्रं वृत्राय हन्तवे।
वव्रिवांसं महीरपः ॥ ४९४ ॥

Sa pavasva ya āvithendraṁ vṛtrāya hantave.
Vavrivāňsaṁ mahīr apaḥ.

Lord of the joy of existence, for constant conversion, elimination and destruction of negativity you protect and promote the creative, structural and developmental forces of nature in great evolutionary dynamics on way to positive growth and progress. (Rg. 9-61-22)

495. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अया वीती परि स्रव यस्त इन्दो मदेष्वा।
अवाहन्नवतीर्नव ॥ ४९५ ॥

Ayā vītī pari srava yas ta indo madeṣvā.
Avāhan navatīr nava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)

496. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

परि द्युक्षं सनद्रयिं भरद्वाजं नो अन्धसा।
स्वानो अर्ष पवित्र आ ॥ ४९६ ॥

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Pari dyukṣaṁ sanad rayiṁ bharadvājaṁ no andhasā. Svāno arṣa pavitra ā.

Light of the light of heaven, treasure-hold of world's wealth, with wealth, food and energy for body, mind and soul arise and manifest in the pure heart, inspiring it to a state of peace and benediction. (Rg. 9-52-1)

497. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अचिक्रदद् वृषा हरिर्महान् मित्रो न दर्शतः।
सं सूर्येण दिद्युते॥ ४९७॥

Acikradad vṛṣā harir mahān mitro na darśataḥ. Saṁ sūryeṇa didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

498. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे।
पान्तमा पुरुस्पृहम्॥ ४९८॥

Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇīmahe. Pāntam ā puru spṛham.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)

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499. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ नय।
पुनाहीन्द्राय पातवे ॥ ४९९ ॥

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

500. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

तरत् स मन्दी धावति धारा सुतस्यान्धसः।
तरत् स मन्दी धावति ॥ ५०० ॥

Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ. Tarat sa mandī dhāvati.

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)

501. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

आ पवस्व सहस्त्रिणं रयिं सोम सुवीर्य्यम्।
अस्मे श्रवांसि धारय ॥ ५०१ ॥

Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam. Asme śravāँsi dhāraya.

Soma, ruling power of creative wealth, joy and

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fluent energy, let a thousandfold wealth of virility, courage and creativity, pure and purifying, flow to us and vest us with food, energy, fame and excellence of life. (Rg. 9-63-1)

502. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः।
रुचे जनन्त सूर्यम्॥ ५०२॥

Anu pratnāsa āyavaḥ padaṁ navīyo akramuḥ.
Ruce jananta sūryam.

In consequence of the will divine, the eternal particles of Prakrti move and assume new forms of existence in evolution, and for the sake of light they create the light of stars. (Rg. 9-23-2)

503. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्।
सीदन् योनौ वनेष्वा॥ ५०३॥

Arṣā soma dyumattamo'bhi droṇāni roruvat.
Sidan yonau vaneṣvā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajna and heart of the faithful and purify and sanctify the soul. (Rg. 9-65-19)

504. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः।
वृषा धर्माणि दध्रिषे॥ ५०४॥

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Vṛṣā soma dyumām̆ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

505. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इषे पवस्व धारया मृज्यमानो मनीषिभिः।
इन्दो रुचाभि गा इहि॥५०५॥

Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

506. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मन्द्रया सोम धारया वृषा पवस्व देवयुः।
अव्या वारेभिरस्मयुः॥५०६॥

Mandrayā soma dhārayā vṛṣā pavasva devayuḥ. Avyā vārebhir asmayuḥ.

O Soma, divine spirit of peace and beatitude, you are the generous power divine, lover of divinities, pervasive in stars and planets in space. You are for us

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too, pray flow in exciting streams of joy and bless us with peace and purity. (Rg. 9-6-1)

507. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अया सोम सुकृत्यया महान्त्सन्नभ्यवर्धथाः ।
मन्दान इद् वृषायसे ॥ ५०७ ॥

Ayā soma sukṛtyayā mahānt sannabhya-vardhathāḥ. Mandāna id vṛṣāyase.

This Soma, lordly Spirit of peace and joy, feels great by this yajnic act of homage and, happy and exalted, loves to advance and exalt the celebrants. (Rg. 9-47-1)

508. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

अयं विचर्षणिर्हितः पवमानः स चेतति ।
हिन्वान आप्यं बृहत् ॥ ५०८ ॥

Ayaṁ vicarṣaṇir hitaḥ pavamānaḥ sa cetati. Hinvāna āpyaṁ bṛhat.

This Soma, divine spirit of action, honour and joy, is all watching, all beneficent, all inspiring, moving and dynamic, ever wakeful, setting in motion the flow on for attainment of vast achievable success and fulfilment. (Rg. 9-62-10)

509. Pavamana Soma Devata, Ayasya Angirasa Ṛshi

प्र न इन्दो महे तु न ऊर्मिं न बिभ्रदर्षसि ।
अभि देवाँ अयास्यः ॥ ५०९ ॥

Pra na indo mahe tu na ūrmim na bibhrad arṣasi. Abhi devān̆ ayāsyaḥ.

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O Soma, vibrant and fast, bearing waves of light and energy of divinity, you radiate to the noble and brilliant divine souls for our great advancement and achievement all round in life. (Rg. 9-44-1)

510. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अपघ्नन् पवते मृधोऽ प सोमो अराव्णः ।
गच्छन्निन्द्रस्य निष्कृतम् ॥ ५१० ॥

Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
Gacchann indrasya niṣkṛtam .

Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

511. Pavamana Soma Devata, Saptarshis Ṛshis

पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥ ५११ ॥

Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures. (Rg. 9-107-4)

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512. Pavamana Soma Devata, Saptarshis Ṛshis

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः। दधन्वाँ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः॥५१२॥

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvāň yo naryo apsvā3ntarā suṣāva somam adribhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

513. Pavamana Soma Devata, Saptarshis Ṛshis

आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया। जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥५१३॥

Ā soma svāno adribhistiro vārāṇyavyayā. Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)

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514. Pavamana Soma Devata, Saptarshis Ṛshis

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ ५१४॥

Pra soma devavītaye sindhur na pipye arṇasā. Aṅśoḥ payasā madiro na jāgṛvir acchā kośam madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

515. Pavamana Soma Devata, Saptarshis Ṛshis

सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ५१५ ॥

Soma u ṣvāṇaḥ sotṛbhir adhi ṣṇubhir avīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

516. Pavamana Soma Devata, Saptarshis Ṛshis

तवाहं सोम रारण सख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँ रति ताँ इहि॥ ५१६ ॥

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Tavāhaṁ soma rāraṇa sakhya indo dive dive. Purūṇi babhro ni caranti mām ava paridhīm̆rati tām̆ ihi.

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

517. Pavamana Soma Devata, Saptarshis Ṛshis

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ ५१७॥

Mṛjyamānaḥ suhastyā samudre vācaminvasi. Rayim piśaṅgam bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

518. Pavamana Soma Devata, Saptarshis Ṛshis

अभि सोमास आयवः पवन्ते मद्यं मदम्।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ ५१८॥

Abhi somāsa āyavaḥ pavante madyam madam. Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and

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emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

519. Pavamana Soma Devata, Saptarshis Ṛshis

पुनानः सोम जागृविरव्या वारैः परि प्रियः।
त्वं विप्रो अभवोऽङ्गिरस्तम मध्वा यज्ञं मिमिक्ष णः ॥५१९॥

Punānaḥ soma jāgṛvir avyā vāraiḥ pari priyaḥ. Tvam vipro abhavo'ṅgirastama madhvā yajñaṁ mimikṣa ṇaḥ.

Pure and all purifying, O Soma, spirit of peace and bliss, ever awake and awakening with your eternal consciousness, all protective and promotive, dearest in the heart of the cherished loving soul, you are the vibrant awareness of omniscience and the very life energy of life. O Spirit of peace, joy and divine bliss, pray bless our yajna of life with the honey sweets of existence. (Rg. 9-107-6)

520. Pavamana Soma Devata, Saptarshis Ṛshis

इन्द्राय पवते मदः सोमो मरुत्वते सुतः।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥५२०॥

Indrāya pavate madaḥ somo marutvate sutaḥ. Sahasradhāro atyavyam arṣati tamī mṛjan-tyāyavaḥ.

Soma, joy of existence, invoked and realised, flows purifying and consecrating for Indra, the vibrant soul, in a thousand streams of ecstasy and overflows the heart and soul of the devotee. That Spirit of the

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universe, intelligent dedicated yogis realise, exalt and glorify. (Rg. 9-107-17)

521. Pavamana Soma Devata, Saptarshis Ṛshis

पवस्व वाजसातमोऽभि विश्वानि वार्या।
त्वं समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः ॥५२१॥

Pavasva vājasātamo'bhi viśvāni vāryā. Tvaṁ samudraḥ prathame vidharman devebhyaḥ soma matsaraḥ.

O Soma, spirit of universal light and joy, you are the harbinger of food, energy and victory. Radiate and move, purifying and inspiring, toward the spirit of universal vision and wealth for the achievement of knowledge and enlightenment. You are the first oceon of the first laws of Dharma who bore the mighty treasure trove of infinite light and joy and let it open to flow for the divine sages. (Rg. 9-107-23)

522. Pavamana Soma Devata, Saptarshis Ṛshis

पवमाना असृक्षत पवित्रमति धारया। मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च॥५२२॥

Pavamānā asṛkṣata pavitramati dhārayā. Marutvanto matsarā indriyā hayā medhām abhi prayāñsi ca.

Purifying, energising and inspiring currents of ecstasy and nourishment for the senses, will, intellect and imagination flow by stream and shower at the speed of winds to the holy heart of the sagely celebrant.(Rg. 9-107-25)

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523. Pavamana Soma Devata, Ushana Kavya Ṛshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष। अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्न-यन्ति॥५२३॥

Pra tu drava pari kośaṁ ni ṣīda nṛbhiḥ punāno abhi vājam arṣa. Asvaṁ na tvā vājinaṁ marjayanto'cchā barhī raśanābhir nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

524. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति। महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥५२४॥

Pra kāvyam uśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho abhyeti rebhan.

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)

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525. Pavamana Soma Devata, Parashara Shaktya Ṛshi

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्। गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥ ५२५ ॥

Tisro vāca īrayati pra vahnir ṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.) (Rg. 9-97-34)

526. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्। सुतः पवित्रं पर्येति रेभन् मितेव सद्म पशुमन्ति होता ॥ ५२६ ॥

Asya preṣā hemanā pūyamāno devo devebhih samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and

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mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

527. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः। जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥ ५२७ ॥

Somaḥ pavate janitā matīnāṁ janitā divo janitā pṛthivyāḥ. Janitāgner janitā sūryasya jani-tendrasya janitota viṣṇoḥ.

Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

528. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशन्त वाणीः। वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥ ५२८ ॥

Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhām aṅgoṣiṇam avāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāṇi.

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and

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faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

529. Pavamana Soma Devata, Parashara Shaktya Ṛshi

अक्रान्त्समुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः। वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥ ५२९ ॥

Akrānt samudraḥ prathame vidharmaň janayan prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adrih.

Soma, prime cause of the laws and world of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

530. Pavamana Soma Devata, Praskanva Kanva Ṛshi

कनिक्रन्ति हरिरा सृज्यमानः सीदन् वनस्य जठरे पुनानः। नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥ ५३० ॥

Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ. Nṛbhir yataḥ kṛṇute nirṇijaṁ gāmato matiṁ janayata svadhābhiḥ.

Soma, divine spirit blithe and blissful, saviour

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and sustainer, invoked in meditation, abiding in the heart core of the soul, pure and purifying, vibrates loud and bold. Served and adored and celebrated by devotees, it renders the senses, mind and intelligence pure and immaculate and then it gives rise to spontaneous songs of praise offered with complete surrender and self-sacrifice. (Rg. 9-95-1)

531. Pavamana Soma Devata, Ushana Kavya Ṛshi

एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः। सहस्रदाः शतदा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात्॥ ५३१॥

Eṣa sya te madhumām̆ indra somo vṛṣā vṛṣṇaḥ pari pavitre akṣāḥ. Sahasradāḥ śtadā bhūri-dāvā śaśvattamam barhirā vājyasthāt.

Indra, omnipotent generous creator and ruler of the universe, this Soma is your honeyed shower of beneficence and grace which profusely flows over and across the immaculate world of life. May this Soma, giving a thousand boons in a hundred forms of infinite values, a mighty victorious divine force, abide by us and bless the universal vedi of human life with eternal grace. (Rg. 9-87-4)

532. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये। अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सरः इन्द्रपानः॥ ५३२॥

Pavasva soma madhumān̆ ṛtāvāpo vasāno adhi sāno avye. Ava droṇāni ghṛtavanti roha madin-tamo matsara indrapānaḥ.

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Flow, purify and bless, O Soma, rich in the honey sweets of life, high priest of cosmic yajna, reflecting in the cosmic processes of evolution on top of protective nature. Flow and abide in the depth of holy hearts deep in love and faith divine, O spirit most exhilarating, ecstatic and infinite source of fulfilment for Indra, potent vibrant soul, lover of divine glory. (Rg. 9-96-13)

533. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना। भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥ ५३३ ॥

Pra senānīḥ śūro agne rathānām gavyanneti harṣate asya senā. Bhadrān kṛṇvann indra-havānt sakhibhya ā somo vastrā rabhasāni datte.

Soma, heroic brave leader, warrior and commander, marches at the head of chariots, ardently ambitious for positive gains for the commonalty, his army follows with joyous enthusiasm. Thus nobly fulfilling the divine call of Indra for the advancement and excellence of the friends of humanity, Soma takes on the robe and role of peace and protection and the arms for the defence of humanity. (Rg. 9-96-1)

534. Pavamana Soma Devata, Parashara Shaktya Rshis

प्र ते धारा मधुमतीरसृग्रन् वारं यत्पूतो अत्येष्यव्यम्। पवमान पवसे धाम गोनां जनयन्त्सूर्यमपिन्वो अर्कैः ॥ ५३४ ॥

Pra te dhārā madhumatīr asṛgran vāram yat pūto atyeṣyavyam. Pavamāna pavase dhāma gonām janayant sūryam apinvo arkaiḥ.

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O Soma, the honeyed showers of your gifts radiate and flow when you, with your power and purity, move to your favourite choice well protective and well protected. Indeed, pure and purifying, you move and bless the treasure homes of light, and, self-manifesting and generative, you vest the sun with the light that illuminates the days. (Rg. 9-97-31)

535. Pavamana Soma Devata, Indrapramati Vasishtha Ṛshi

प्र गायताभ्यर्चाम देवान्त्सोमं हिनोत महते धनाय। स्वादुः पवतामति वारमव्यमा सीदतु कलशं देव इन्दुः ॥ ५३५ ॥

Pra gāyatābhyarcāma devānt somaṁ hinota mahate dhanāya. Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśaṁ deva induh.

Sing and celebrate, let us honour the divinities and exhort Soma for great victory and achievement of wealth, honour and excellence. Sweet and lovable, Soma rises to the protective position of choice and, loving the divinities, it abides in the right position at the centre. (Rg. 9-97-4)

536. Pavamana Soma Devata, Vasishtha Maitravaruna Ṛshi

प्र हिन्वानो जनिता रोदस्यो रथो न वाजं सनिषन्नयासीत्। इन्द्रं गच्छन्नायुधा संशिशानो विश्वा वसु हस्तयोराद-धानः ॥ ५३६ ॥

Pra hinvāno janitā rodasyo ratho na vājaṁ saniṣannayāsīt. Indraṁ gacchannāyudhā saňśiśāno viśvā vasu hastayor ādadhānaḥ.

Inspiring the celebrants to action and achievement, creator of heaven and earth, winning

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strength and victory like a chariot warrior, moving to the karma-yogi, sharpening and calibrating weapons of warlike action, bearing all wealth and power of the world in hands, may the spirit of peace and power come and bless us. (Rg. 9-90-1)

537. Pavamana Soma Devata, Karnashrut Vasishtha Ṛshi

तक्षद्यदी मनसो वेनतो वाग् ज्येष्ठस्य धर्मं द्युक्षोरनीके।
आदीमायन् वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम्॥ ५३७॥

Takṣad yadī manaso venato vāg jyeṣṭhasya dharmaṁ dyukṣor anīke. Ādīm āyan varam ā vāvaśānā juṣṭaṁ patiṁ kalaśe gāva indum.

If the language of the mind in words of love of the vibrant sage of worshipful devotion, established in the beauty and splendour of the supreme spirit and law of the universe, were to visualise the picture-presence of Soma, ultimate sustenance of life, then all perceptions, thoughts and imaginations, loving and faithful, would move and concentrate into that presence of the choicest, most loved and beatific master vibrating in the heart core of the soul. (Rg. 9-97-22)

538. Pavamana Soma Devata, Nodha Gautama Ṛshi

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी॥ ५३८॥

Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and

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simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

539. Pavamana Soma Devata, Kanva Ghaura Ṛshi

अधि यदस्मिन् वाजिनीव शुभः स्पर्धन्ते धियः सूरे न विशः । अपो वृणानः पवते कवीयान् व्रजं न पशुवर्धनाय मन्म ॥ ५३९ ॥

Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ sūre na viśaḥ. Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.

As people exert themselves for the achievement of light and brilliance and when their mind, thoughts and higher intelligence concentrate on this Soma, divine spirit of peace and inspiring brilliance, for illumination, then the Soma spirit, choosing, loving and enlightening the intelligence, thought and creativity of the devotee, radiates into the mind and spirit of the devotee for the augmentation and elevation of the thought, imagination and sensibility of the celebrant. (Rg. 9-94-1)

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540. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन् वृजनस्य राजा॥५४०॥

Indurvājī pavate gonyoghā indre somaḥ saha invan madāya. Hanti rakṣo bādhate paryarātim varivas kṛṇvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents all negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

541. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात्॥५४१॥

Ayā pavā pavasvainā vasūni mām̆ścatva indo sarasi pra dhanva. Bradhnaś cid yasya vāto na jūtiṁ purumedhāścittakave naraṁ dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the lake divine. Spirit of the expansive

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universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

542. Pavamana Soma Devata, Parashara Shaktya Ṛshi

महत् तत् सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान्।
अदधादिन्द्रे पवमान ओजोऽजनयत् सूर्ये ज्योतिरिन्दुः ॥ ५४२ ॥

Mahat tat somo mahiṣaś cakārāpāṁ yad garbho'vṛṇīta devān. Adadhād indre pava-māna ojo'janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

543. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा।
दश स्वसारो अधि सानो अव्ये मृजन्ति वह्निं सदने-ष्वच्छ॥ ५४३ ॥

Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā. Daśa svasāro adhi sāno avye mṛjanti vahnim sadaneṣvaccha.

As in a chariot race, so in the progressive business of organised society, an eloquent speaker, prominent thinker and manager of imaginative and decisive first

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order is appointed to take on the business of governance and administration. Ten cooperative persons capable of independent thinking, working in perfect unison like sister powers or ten pranas or ten senses of perception and volition, in the house, assist the leader on top of the protective social order of yajnic sanctity. (Rg. 9-91-1)

544. Pavamana Soma Devata, Praskanva Kanva Ṛshi

३ २ ३ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ २ ३ १ २
अपामिवेदूर्मयस्तर्त्तुराणाः प्र मनीषा ईरते सोममच्छ।
३ २ ३ १ २ ३ २ ३ १ २र ३ २ ३ १ २
नमस्यन्तीरुप च यन्ति सं चाच विशन्त्युशतीरुशन्तम्॥ ५४४॥

Apām ived ūrmayas tartturāṇāḥ pra manīṣā īrate somam accha. Namasyantīr upa ca yanti saṁ cāca viśantyuśatīr uśantam.

Like waves of the sea pressing onward with force and speed, the songs of adoration rise and radiate with love to Soma. Expressive of ardent love, faith and reverence, they reach and join the divine presence which too is equally ardent and anxious to receive them. (Rg. 9-95-3)

545. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

३ १ २ ३ १ २ ३ १ २ ३ १ २
पुरोजिती वो अन्धसः सुताय मादयित्नवे।
२ ३ १ २ ३ १ २ ३क २र
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम्॥ ५४५॥

Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dīrghajihvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg. 9-101-1)

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546. Pavamana Soma Devata, Nahusha Manava Ṛshi

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥ ५४६॥

Ayaṁ pūṣā rayir bhagaḥ somaḥ punāno arṣati. Patir viśvasya bhūmano vyakhyad rodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

547. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः॥ ५४७॥

Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaran devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

548. Pavamana Soma Devata, Manu Samvarana Ṛshi

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः॥ ५४८॥

Somāḥ pavanta indavo'smabhyaṁ gātuvittamāḥ. Mitrāḥ svānā arepasaḥ svādhyaḥ svarvidaḥ.

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Streams of Soma flow for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

549. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

अभी नो वाजसातमं रयिमर्ष शतस्पृहम्।
इन्दो सहस्त्रभर्णसं तुविद्युम्नं विभासहम्॥ ५४९ ॥

Abhī no vājasātamaṁ rayim arṣa śataspṛham. Indo sahasra-bharṇasam tuvi-dyumnaṁ vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging bright and finally victorious. (Rg. 9-98-1)

550. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम्।
वत्सं न पूर्व आयुनि जातं रिहन्ति मातरः॥ ५५० ॥

Abhī navante adruhaḥ priyam indrasya kāmyam. Vatsam na pūrva āyuni jātam rihanti mātarḥ.

Just as young mothers love and caress the first born baby in early age, so do people free from malice and jealousy take to Soma, meditative realisation of divinity, dear favourite love of Indra, the soul. (Rg. 9-100-1)

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551. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

आ हर्यताय धृष्णवे धनुष्टन्वन्ति पौंस्यम्।
शुक्रा वि यन्त्यसुराय निर्णिजे विपामग्रे महीयुवः॥ ५५१॥

Ā haryatāya dhṛṣṇave dhanuṣṭanvanti paum̆-syam. Śukrā vi yantyasurāya nirṇije vipām agre mahīyuvaḥ.

For the lovely bold Soma, devotees wield and stretch the manly bow, and joyous celebrants of heaven and earth before the vibrants create and sing exalting songs of power and purity in honour of the life giving spirit of divinity. (Rg. 9-99-1)

552. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाँ इत्परि मदेन सह गच्छति॥ ५५२॥

Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān viśvān̆ it pari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg. 9-98-7)

553. Pavamana Soma Devata, Prajapati Vaishvamitra or Vachya Ṛshi

प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ ५५३॥

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Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

554. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद् विच-क्षणः ॥ ५५४ ॥

Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhann adhi rathaṁ viṣvañcam aruhad vicakṣaṇaḥ.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

555. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अचोदसो नो धन्वन्त्विन्दवः प्र स्वानासो बृहद् देवेषु हरयः। वि चिदश्नाना इषयो अरातयोऽर्यो नः सन्तु सनिषन्तु नो धियः ॥ ५५५ ॥

Acodaso no dhanvantvindavaḥ pra svānāso bṛhad deveṣu harayaḥ. Vi cid aśnānā iṣayo arātayo'ryo naḥ santu saniṣantu no dhiyaḥ.

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May the bright and blissful soma streams of divinity, self-moved and self-inspired, life-givine, gracious dispellers of darkness and suffering, inspire us to move forward in the vast yajnas of celestial proportions. Let the enemies of our food and energy perish. Let the saboteurs be destroyed. Let our hopes and plans be realised and fulfilled. (Rg. 9-79-1)

556. Pavamana Soma Devata, Kavi Bhargava Ṛshi

एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टमः। अभ्यृ३तस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसा च धेनवः ॥ ५५६ ॥

Eṣa pra kośe madhumāň acikradad indrasya vajro vapuṣo vapuṣṭamaḥ. Abhyṛ३tasya sudughā ghṛtaścuto vāśrā arṣanti payasā ca dhenavaḥ.

This soma, blissful spirit of the universe, full of honey sweets of joy, vibrates and reveals itself aloud in the ananda-maya kosha at the heart's core of the soul, potent as thunderbolt of Indra, beauty, power and bliss incarnate, most beautiful and vigorous of all beauty and power itself. All voices of speech replete with the spirit of truth and divinity, generous and overflowing with liquidity of meaning and spirit of divinity and divine law flow from it, about it and to it like milch cows overflowing with milk for the calf. (Rg. 9-77-1)

557. Pavamana Soma Devata, Sikata Nivavari Ṛshi ganah

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्गिरम्। मर्यइव युवतिभिः समर्षति सोमः कलशे शतया- मना पथा ॥ ५५७ ॥

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Pro ayāsīd indur indrasya niṣkṛtaṁ sakhā sakhyur na pra mināti saṅgiram. Marya iva yuvatibhih samarṣati somaḥ kalaśe śata-yāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever.(Rg.9-86-16)

558. Pavamana Soma Devata, Kavi Bhargava Ṛshi

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः । हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा ॥ ५५८ ॥

Dhartā divaḥ pavate kṛtvyo raso dakṣo devā-nām anumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhir vṛthā pājāṅsi kṛṇuṣe nadīṣvā.

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and

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growth in the channels of existence. (Rg. 9-76-1)

559. Pavamana Soma Devata, Sikata Nivavari Ṛshi ganah

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः। प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्यामाविशन्मनी-षिभिः॥५५९॥

Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇā sindhūnāṁ kalaśāñ acikradad indrasya hārdyāviśan manīṣibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

560. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि। चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैर-वर्धत॥५६०॥

Trir asmai sapta dhenavo duduhrire satyām āśiraṁ parame vyomani. Catvāryanyā bhu-vanāni nirṇije cārūṇi cakre yad ṛtair avardhata.

Thrice seven cows, creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma

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in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or energy, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.

561. Pavamana Soma Devata, Vena Bhargava Ṛshi

इन्द्राय सोम सुषुतः परि स्त्रवापामीवा भवतु रक्षसा सह।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्वि-
न्दवः ॥ ५६१ ॥

Indrāya soma suṣutaḥ pari sravāpāmīvā bhavatu rakṣasā saha. Mā te rasasya matsata dvayāvino draviṇasvanta iha santvindavaḥ.

O Soma, divine joy of life, distilled and realised in meditation, flow for the delight of the soul. Let adversities and ailments be far off, give us freedom from negativities, contradictions, adversities and violence. Double dealers would not have the joy of that experience and freedom. May all streams of Soma be abundant in wealth, honour and excellence. (Rg. 9-85-1)

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562. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्त-मासदत्॥ ५६२॥

Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāram atyeṣyavyayaṁ śyeno na yoniṁ ghṛtavantam āsadat.

Soma, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg. 9-82-1)

563. Pavamana Soma Devata, Vatsapri Bhalandana Ṛshi

प्र देवमच्छा मधुमन्त इन्दवोऽसिष्यदन्त गाव आ न धेनवः। बर्हिषदो वचनावन्त ऊधभिः परिस्त्रुतमुस्त्रिया निर्णिजं धिरे॥ ५६३॥

Pra devam acchā madhumanta indavo'-siṣyadanta gāva ā na dhenavaḥ. Barhiṣado vacanāvanta ūdhabhiḥ parisrutam usriyā nirṇijaṁ dhire.

Seekers of the light and soma sweetness of divinity, themselves noble and refined with honey sweets of culture, manners and holy language, approach

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the refulgent and generous divine lord like calves going to mother cows. Sitting on the holy grass of yajna at dawn, eloquent of tongue and clear of understanding, they receive and treasure the nectar stream of soma, peace and bliss of divinity, as calves receive milk streaming from the udders or as dawns receive radiations of light from the sun over the night's darkness. (Rg. 9-68-1)

564. Pavamana Soma Devata, Grtsamada Shaunaka Ṛshi

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते॥ ५६४॥

Añjate vyañjate samañjate kṛtuṁ rihanti madhvābhyañjate. Sindhorucchvāse patayantam ukṣaṇam hirṇyapāvāḥ paśumapsu gṛbhṇate.

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

565. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद् वहन्तः सं तदा-
शत॥ ५६५॥

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Pavitraṁ te vitataṁ brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ. Atapta-tanūr na tad āmo aśnute śṛtāsa id vahantaḥ saṁ tad āśata.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

566. Indra Devata, Agni Chakshusha Ṛshi

२ ३१ २ ३ २ ३१ २र ३ १२
इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
३ २ ३ २ ३ १ २ ३ १ २
श्रुष्टे जातास इन्दवः स्वर्विदः॥ ५६६ ॥

Indram accha sutā ime vṛṣaṇam yantu harayaḥ. Śruṣṭe jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

567. Indra Devata, Chakshu Manava Ṛshi

१ २ ३ १ २ ३ १ २ ३ १ २
प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव।
३ २ ३ २ ३ १ २ ३ १ २
द्युमन्तं शुष्ममा भर स्वर्विदम्॥ ५६७॥

Pra dhanvā soma jāgṛvir indrāyendo pari srava. Dyumantaṁ śuṣmamā bhara svarvidam.

Flow on, O Soma, spirit of divine bliss, ever

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awake, brilliant and enlightening, streaming on and on for Indra, the soul, bear and bring the light and fire of the sun and vision of heaven. (Rg. 9-106-4)

568. Indra Devata, Parvata Naradau Ṛshif

सखाय आ नि षीदत पुनानाय प्र गायत।
शिशुं न यज्ञैः परि भूषत श्रिये॥ ५६८॥

Sakhāya ā ni ṣīdata punānāya pra gāyata. Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

569. Indra Devata, Parvata and Narada Ṛshis

तं वः सखायो मदाय पुनानमभि गायत।
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ ५६९॥

Taṁ vaḥ sakhāyo madāya punānam abhi gāyata. Śiśuṁ na havyaiḥ svadayanta gūrti-bhiḥ.

O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 9-105-1)

570 Indra Devata, Trita Aptya Ṛshi

प्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम्।
विश्वा परि प्रिया भुवदध द्विता॥ ५७०॥

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*Prāṇā śiśur mahīnāṁ hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvad adha dvitā.*

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

571. Indra Devata, Manu Apsava Ṛshi

**पवस्व देववीतय इन्दो धाराभिरोजसा।
आ कलशं मधुमान्त्सोम नः सदः ॥ ५७१ ॥**

*Pavasva deva-vītaya indo dhārābhir ojasā.
Ā kalaśaṁ madhumānt soma naḥ sadaḥ.*

O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

572. Indra Devata, Agni Chakshusha Ṛshi

**सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।
अग्रे वाचः पवमानः कनिक्रदत् ॥ ५७२ ॥**

*Somaḥ punāna ūrmiṇāvyaṁ vāraṁ vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.*

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

573. Indra Devata, Dvita Aptya Ṛshi

**प्र पुनानाय वेधसे सोमाय वच उच्यते।
भृतिं न भरा मतिभिर्जुजोषते ॥ ५७३ ॥**

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Pra punānāya vedhase somāya vaca ucyate.
Bhṛtim na bharā matibhirjujoṣate.

Sing rising songs of adoration in honour of Soma, pure and purifying, omniscient and inspiring ordainer of life, and offer the songs as homage of yajnic gratitude. Soma feels pleased with enlightened songs of love and faith. (Rg. 9-103-1)

574. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

गोमन्न इन्दो अश्ववत् सुतः सुदक्ष धनिव।
शुचिं च वर्णमधि गोषु धारय॥ ५७४॥

Goman na indo aśvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence you hear above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

575. Indra Devata, Parvata and Narada Kashyapa Shikhandinyavapsavasau va Ṛshis

अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत।
गोभिष्टे वर्णमभि वासयामसि॥ ५७५॥

Asmabhyaṁ tvā vasuvidam abhi vāṇīr anūṣata.
Gobhiṣṭe varṇam abhi vāsayāmasi.

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Our songs of adoration celebrate and exalt you as creator, knower and giver of peace, power, wealth and honours of the world. Indeed, with thoughts, words and vision, we glorify your power and presence as it emerges in our experience. (Rg. 9-104-4)

576. Indra Devata, Agni Chakshusha Ṛshi

पवते हर्यतो हरिरति ह्वरांसि रंह्या ।
अभ्यर्ष स्तोतृभ्यो वीरवद्यशः ॥ ५७६ ॥

Pavate haryato harirati hvarāñsi rañhyā. Abhyarṣa stotṛbhyo vīravad yaśaḥ.

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)

577. Indra Devata, Dvita Aptya Ṛshi

परि कोशं मधुश्चुतं सोमः पुनानो अर्षति ।
अभि वाणीर्ऋषीणां सप्ता नूषत ॥ ५७७ ॥

Pari kośam madhuścutam somaḥ punāno arṣati. Abhi vāṇīr ṛṣīṇām saptā nūṣata.

In the protected heart core of the blessed soul overflowing with honey joy, the Soma presence vibrates, and hymnal voices of the seer sages in seven Vedic musical metres adore and glorify the divine presence in

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ecstatic response to the guiding spirit of divinity. (Rg. 9-103-3)

578. Pavamana Soma Devata, Gauraviti Shaktya Ṛshi

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः।
महि द्युक्षतमो मदः॥ ५७८ ॥

Pavasva madhumattama indrāya soma kratu-vittamo madaḥ. Mahi dyukṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

579. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshis

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।
वि कोशं मध्यमं युव॥ ५७९ ॥

Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayum. Vi kośaṁ madhyamaṁ yuva.

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)

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580. Pavamana Soma Devata, Rjishva Bharadvaja Ṛshi

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम्।
वनप्रक्षमुदप्रुतम्॥ ५८०॥

Ā sotā pari ṣiñcatāśvaṁ na stomam apturaṁ rajasturam. Vanaprakṣam udaprutam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean. (Rg. 9-108-7)

581. Pavamana Soma Devata, Krtayasha Angirasa Ṛshi

एतमु त्यं मदच्युतं सहस्रधारं वृषभं दिवोदुहम्।
विश्वा वसूनि बिभ्रतम्॥ ५८१॥

Etamu tyaṁ madacyutaṁ sahasra-dhāraṁ vṛṣabhaṁ divo-duham. Viśvā vasūni bibhratam.

This treasure trove of the wealth, honour and excellence of existence, overflowing with honey sweets of ecstasy in a thousand streams, virile, brilliant and generous, the sages worship and they receive the milky grace of divinity for life and joy. (Rg. 9-108-11)

582. Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi

स सुन्वे यो वसूनां यो रायामानेता य इडानाम्।
सोमो यः सुक्षितीनाम्॥ ५८२॥

Sa sunve yo vasūnāṁ yo rāyām ānetā ya iḍānām. Somo yaḥ sukṣitīnām.

That Soma which is the generator, harbinger and

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ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation.(Rg.9-108-13)

583. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

त्वं ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः।
अमृतत्वाय घोषयन्॥ ५८३॥

Tvaṁ hyā३ṅga daivyaṁ pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

584. Pavamana Soma Devata, Uru Angirasa Ṛshi

एष स्य धारया सुतोऽव्या वारेभिः पवते मदिन्तमः।
क्रीडन्नूर्मिरपामिव॥ ५८४॥

Eṣa sya dhārayā suto'vyā vārebhiḥ pavate madintamaḥ. Krīḍann ūrmir apāṁ iva.

It is that Soma, most joyous spirit of life's beauty, which, when realised by controlled minds of choice meditative order, flows pure and purifying by the stream of ecstasy, playful and exalting like waves of the sea. (Rg. 9-108-5)

585. Pavamana Soma Devata, Rjishva Urvrangirasa Ṛshi

य उस्त्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज।
ओ३म् वर्मीव धृष्णवा रुज॥ ५८५॥

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Ya usriyā api yā antaraśmani nir gā akṛntad ojasā. Abhi vrajaṁ tatniṣe gavyam aśvyaṁ varmīva dhṛṣṇavā ruja. Om varmīva dhṛṣṇavā ruja.

You who with your might and lustre break open the cloud and release the streams of water from the womb of the cloud, who pervade and extend your power over the vault of the universe, pray come like a warrior in arms and break open the paths of progress in knowledge and advancement. Spirit omnipotent, break open the paths of light. (Rg. 9-108-6)

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Aranyaka Kanda

CHAPTER–6

586. Indra Devata, Shamyu Barhaspatya Ṛshi

इन्द्र ज्येष्ठं न आ भर ओजिष्ठं पुपुरि श्रवः।
यद्दिधृक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पप्राः ॥ ५८६ ॥

Indra jyeṣṭhaṁ na ā bhara ojiṣṭhaṁ pupuri śravaḥ. Yad didhṛkṣema vajrahasta rodasī obhe suśipra paprāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind which we cherish and by which, O wondrous hero of golden helmet and wielder of thunder in hand, you fill, fulfil and replenish both the earth and the sky upto heaven. (Rg. 6-46-5)

587. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदर्वाक् ॥ ५८७ ॥

Indro rājā jagataś carṣaṇīnām adhikṣamā viśvarūpaṁ yadasya. Tato dadāti dāśuṣe vasūni codad rādha upastutaṁ cid arvāk.

Indra is the sovereign ruler of the moving world and her people on the earth. Whatever various and manifold wealth there is on the earth, he alone is the master ruler. And therefrom he gives profusely of wealth, honour and excellence to the generous man of charity, inspires our potential strength and success, and when

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he is closely adored in meditation, he reveals his presence to our direct vision and experience.(Rg.7-27-3)

588. Indra Devata, Vamdeva Gautama Ṛshi

यस्येदमा रजोयुजस्तुजे जने वनं स्वः।
इन्द्रस्य रन्त्यं बृहत्॥ ५८८॥

Yasyedamā rajo yujas tuje jane vanaṁ svaḥ. Indrasya rantyam bṛhat.

This abundant, vast and gracious charity of Indra, this divine bliss of the self-refulgent lord, is dear and adorable among the generous people. May this charity and grace of the lord flow to us.

589. Varuna Devata, Ajigarti Shunahshepa Ṛshi

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय।
अथादित्य व्रते वयं तवानागसो अदितये स्याम॥ ५८९॥

Ud uttamam varuṇa pāśam asmad avādhamaṁ vi madhyamaṁ śrathāya. Athāditya vrate vayaṁ tavānāgaso aditaye syāma.

Varuna, dearest lord of our choice, we pray, loosen the highest, middling and the lowest bonds of our sin and slavery so that, O Lord Supreme of light, free from sin and slavery and living within the rules of your law, we may be fit for the attainment of the ultimate freedom of Moksha. (Rg. 1-24-15)

590. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत्।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः॥ ५९०॥

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Tvayā vayaṁ pavamānena soma bhare kṛtaṁ vi cinuyāma śaśvat. Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.

O Soma, spirit of divine peace, power, beauty and glory, in our battle for self-control and divine realisation, let us always choose and abide by paths and performances shown and accomplished by you, pure and purifying power of divinity. And that resolve of ours, we pray, may Mitra, the sun, Varuna, the ocean, Aditi, mother Infinity, Sindhu, divine space and fluent vapour, earth and heaven, help us achieve with credit. (Rg. 9-97-58)

591. Vishvedeva Devata, Vamadeva Gautama Ṛshi

३ १ २र ३ २उ ३ २
इमं वृषणं कृणुतैकमिन्माम् ॥ ५९१ ॥

Imaṁ vṛṣaṇaṁ kṛṇutaikam in mām.

I am one, even alone. May the heavenly powers inspire me, this self, to rise to the strength, nobility and generosity of the great.

592. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः ।
३ १ २र
वरिवोवित् परिस्त्रव ॥ ५९२ ॥

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit parisrava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

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593. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्।
सिषासन्तो वनामहे॥ ५९३॥

Enā viśvānyarya ā dyumnāni mānuṣāṇām. Siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg. 9-61-11)

594. Annam Devata, Atma Ṛshi

अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम।
यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमद्मि॥ ५९४॥

Aham asmi prathamajā ṛtasya pūrvaṁ devebhyo amṛtasya nāma. Yo mā dadāti sa idevamāvad aham annamannam adantam admi.

I am the food of life for life. I am the first born of the divinities of the eternal yajna of the immortal flow of existence, prime of value for the divinities. He that gives me, i.e., food, to others for sustenance of life thereby protects and promotes life. And I eat up as food the man who eats food only for himself, without caring for others.

595. Indra Devata, Shrutakaksha Angirasa Ṛshi

त्वमेतदधारयः कृष्णासु रोहिणीषु च।
परुष्णीषु रुशत् पयः॥ ५९५॥

Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca. Paruṣṇīṣu ruśat payaḥ.

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Only you as mind and electric energy bear, hold and maintain in circulation this bright vital liquid energy as sap and blood in the dark and red life sustaining veins and arteries of living forms. (Rg. 8-93-13)

596. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः ॥५९६॥

Arūrucad uṣasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ādadhuḥ.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

597. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः ॥५९७॥

Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal

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energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

598. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्र वाजेषु नोऽव सहस्त्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः॥ ५९८॥

Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ugrābhir ūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg. 1-7-4)

599. Vishvedeva Devata, Pratha Vasistha Ṛshi

प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत्।
धातुर्द्युतानात् सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः॥ ५९९॥

Prathaśca yasya saprathaśca nāmānuṣṭu-bhasya haviṣo havir yat. Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā vasiṣṭhaḥ.

Vasishtha, the most brilliant seeker and teacher, a man of versatile mind and boundless possibilities who was gifted with a radiative spirit and passion for enlightenment, received the pure, applied, beatific and life giving Word of the Veda, the first, original and eternal gift of the lord of omniscience into his yajna of

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cosmic creation, from Agni, sustainer of the light of knowledge, Vayu, vibrant sage with passion and strong will, Savita, i.e., Aditya, brilliant and inspiring like the sun, and Angiras, the sage inspiring as omnipresent Vishnu and breath of life. (Rg. 10-181-1)

(This Vasishtha, the brilliant disciple of the four sages, Agni, Vayu, Aditya and Angira, who then became the teacher of the Vedas, was Brahma. Swami Brahmamuni explains this interpretation of this mantra in his commentary on Rgveda and cites authoritative evidence from the Brahmana works. Swami Dayananda explains the cosmic process of creative evolution and Vedic revelation in his Introduction to his Commentary on the Vedas, Rgvedadi Bhashya Bhumika, saying on Vedic and ancient authority that the Vedas were first revealed to four sages: Rgveda to Agni, Yajurveda to Vayu, Samaveda to Aditya, and Atharva veda to Angira. Brahma, the brilliant disciple and later the inspired teacher, learnt the Veda from these four sages and passed on this knowledge to his disciples.)

600. Vayu Devata, Grtsamada Shaunaka Ṛshi

नियुत्वान् वायवा गह्ययं शुक्रो अयामि ते।
गन्तासि सुन्वतो गृहम्॥ ६००॥

Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
Gantāsi sunvato gṛham.

Vayu, scholar of the dynamics of the winds, self-controlled with your disciplined mind and senses, drying up the mists of ignorance and confusion with the brilliant light of knowledge, come to the brilliant light of knowledge, come to the house of the yajamana who

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has distilled the soma. Universally moving you are, I invite you come in person. This soma is for you. (Rg. 2-41-2)

601. Indra Devata, Nrmedha and Purumedha Ṛshis

यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥ ६०१॥

Yajjāyathā apūrvya maghavan vṛtra-hatyāya.
Tat pṛthivīmaprathayastadastabhnā uto divam.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

602. Prajapati Devata, Vamadeva Gautama Ṛshi

मयि वर्चो अथो यशोऽथो यज्ञस्य यत्पयः।
परमेष्ठी प्रजापतिर्दिवि द्यामिव दृंहतु॥ ६०२॥

Mayi varco atho yaśo'tho yajñasya yat payaḥ.
Parameṣṭhī prajāpatir divi dyām iva dṛṁhatu.

May Parameshthi Prajapati, highest creator and sustainer of his children, vest and augment in me the honour, glory and life promoting spirit of self-sacrifice and yajnic creativity like the light of the sun in heaven.

603. Pavamana Soma Devata, Gotama Rahugana Ṛshi

सं ते पयांसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः।
आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व॥ ६०३॥

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Sam te payāँsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ. Āpyāyamāno amṛtāya soma divi śravāँsyuttamāni dhiṣva.

Soma, lord of light, health and energy of life, may all the waters, foods and vitalities of existence, antidotes to the negativities of existence come to you in abundance, and may all those abundant and powerful drinks, foods and energies of yours come to us and augment our vitality to fight out the negative and cancerous forces of life. Lord of life, thus strengthened by nature in the regions of light and blessing us for health and immortality, bear for us the best of foods and energies of life for growth and for victory in the battles of life. (Rg. 1-91-18)

604. Pavamana Soma Devata, Gotama Rahugana Ṛshi

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥ ६०४ ॥

Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvaṁ gāḥ. Tvam ātanor urvā३nta-rikṣaṁ tvaṁ jyotiṣā vi tamo vavartha.

Soma, lord of creation and evolution, you create all these herbs of the world, you create the waters, the mind and senses, the cows, the earths and all else that moves. You create, expand and pervade the skies, and you dispel the dark and cover the spaces with light. (Rg. 1-91-22)

605. Agni Devata, Madhucchanda Vaishvamitra Ṛshi

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ ६०५ ॥

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Agnimīḍe purohitaṁ yajñasya devam ṛtvijam. Hotāraṁ ratnadhātamam.

I invoke and worship Agni light of life, self-refulgent lord of the universe, foremost leader and inspirer, blazing light of yajnic creation, high-priest of cosmic dynamics, controller of natural evolution, and most generous giver of the treasures of life. (Rg.1-1-1)

606. Agni Devata, Vamadeva Gautama Ṛshi

ते मन्वत प्रथमं नाम गोनां त्रिः सप्त परमं नाम जानन्।
ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणीर्यशसा
गावः ॥ ६०६ ॥

Te manvata prathamaṁ nāma gonāṁ triḥ sapta paramaṁ nāma jānan. Tā jānatīr abhyanūṣata kṣā āvirbhuvann aruṇīr yaśasā gāvaḥ.

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of knowledge. (Rg. 4-1-16))

607. Apam-napat Agni Devata, Grtsamada Shaunaka Ṛshi

समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति। तमू
शुचिं शुचयो दीदिवांसमपान्नपातमुप यन्त्यापः ॥ ६०७ ॥

Samanyā yantyupayantyanyāḥ samānam ūrvaṁ nadyaspṛṇanti. Tamū śuciṁ śucayo dīdivāňsam apānnapātam upa yantyāpaḥ.

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Some of these streams of water and currents of energy flow together. Some others flow close by them, and all of them together join and flow into the ocean to fullness. And these clear and purest streams of water and water energy all round abide by that pure, bright and blazing child of the waters, imperishable agni, fire and electric energy of the water power. (This mantra describes the dynamic circuit flow of energy and its imperishable form in the state of conservation.) (Rg. 2-35-3)

608. Ratri Devata, Vamadeva Gautama Ṛshi

आ प्रागाद्भद्रा युवतिरह्नः केतून्त्समीर्त्सति।
अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्री॥ ६०८॥

Ā prāgād bhadrā yuvatir ahnaḥ ketūnt-samīrtsati. Abhūd bhadrā niveśani viśvasya jagato rātrī.

The night that folds the waking world into sleep has been restful. Now there comes the youthful maiden of the morning, lovely dawn, stirring, radiating and unfurling the flag lights of the day.

609. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जात-
वेदसे। वैश्वानराय मतिर्नव्यसे शुचिः सोमइव पवते चारु-
रग्नये॥ ६०९॥

Prakṣasya vṛṣṇo aruṣasya nū mahaḥ pra no vaco vidathā jātavedase. Vaiśvānarāya matir navyase śuciḥ soma iva pavate cārur agnaye.

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Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world. (Rg. 6-8-1)

610. Vishvedevah Devatah, Rjishva Bharadvaja Ṛshi

विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म। मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम ॥ ६१० ॥

Viśve devā mama sṛṇvantu yajñam ubhe rodasī apām napāc ca manma. Mā vo vacāňsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.

O Vishvedevas, adorable leading lights, protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life. (Rg. 6-52-14)

611. Lingokta Devata, Vamadeva Gautama Ṛshi

यशो मा द्यावापृथिवी यशो मेन्द्रबृहस्पती। यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम्। यशस्व्या३स्याः संसदोऽहं प्रवदिता स्याम् ॥ ६११ ॥

Yaśo mā dyāvā-pṛthivī yaśo mendra-bṛhaspatī. Yaśo bhagasya vindatu yaśo mā prati-mucyatām. Yaśasvyā ३syāḥ saṁ sado'ham pra-vaditā syām.

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May heaven and earth bless me with honour. May Indra and Brhaspati, ruler and the sagely scholar bless me with honour. May the honour and excellence of power and prosperity come to me. Let honour and grace never forsake me. And let me be an honourable speaker of this august assembly.

612. Indra Devata, Angirasa Hiranyastupa Ṛshi

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम्॥ ६१२॥

Indrasya nu vīryāṇi pravocaṁ yāni cakāra prathamāni vajrī. Ahannahimanvapas tatarda pra vakṣaṇā abhinat parvatānām.

I recite and celebrate the first and highest exploits of Indra, lord of the thunderbolt, refulgent ruler, which he, like the sun, performs with the shooting rays of His light. He breaks down the cloud like an enemy, releases the waters and opens the paths of mountain streams. (The ruler too, similarly, breaks down the enemies holding up the powers of the nation for movement, releases the energies and resources of the nation, and carves out the paths of progress.) (Rg. 1-32-1)

613. Agni-Atma Devata, Vishvamitra Gathina Ṛshi

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन्।
त्रिधातुरर्को रजसो विमानोऽजस्रं ज्योतिर्हविरस्मि सर्वम्॥ ६१३॥

Āgnir asmi janmanā jātavedā ghṛtam me cakṣur amṛtaṁ ma āsan. Tridhātur arko rajaso vimāno'jasraṁ jyotir havir asmi sarvam.

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I am Agni, by birth present in all that is born in existence. My eye is the light of yajna fed on ghrta, and my mouth is nectar as I speak the Word. I am the refulgence of the sun. I hold the earth and skies and the heavens and three principles of nature, Sattva, Rajas and Tamas of Prakrti. I pervade and transcend the spaces. I am eternal, I am the heat and vitality of life, and I am truly the fragrant havi of the cosmic yajna (since I am in nature and nature is in me). (Rg. 3-26-7)

614. Agni Devata, Vishvamitra Gathina Ṛshi

पात्यग्निर्विपो अग्रं पदं वेः पाति यह्वश्चरणं सूर्य्यस्य । पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥ ६१४ ॥

Pātyagnir vipo agram padaṁ veḥ pāti yahvaś caraṇaṁ sūryasya. Pāti nābhā sapta-śīrṣāṇam agniḥ pāti devānām upamādam ṛṣvaḥ.

Agni protects the friend and favourite, it protects the amplitude of the earth in orbit, and the flight of birds. Mighty powerful, it protects the rainbow colours of light in space and the orbit of the sun in the galaxy. Noble, elevated and sublime, it protects the pleasure and amusement of the noble people who are brilliant and generous. (Rg. 3-5-5)

615. Agni Devata, Vamadeva Gautama Ṛshi

भ्राजन्त्यग्ने समिधान दीदिवो जिह्वा चरत्यन्तरासनि । स त्वं नो अग्ने पयसा वसुविद्रयिं वर्चो दृशेऽदाः ॥ ६१५ ॥

Bhrājantyagne samidhāna dīdivo jihvā caraty-antar āsani. Sa tvam no agne payasā vasuvid rayim varco dṛśe'dāḥ.

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Agni, self-refulgent light and splendour of the world, your flames in the vedi, like tongue in the mouth, rise, roll and blaze. O radiant Agni, lord of the world's wealth and excellence, bring us wealth, honour and excellence with the nutriments of life and the light of life that we may see the world and the life divine.

616. Ritu Devata, Vamadeva Gautama Ṛshi

३ १ २र ३ १ २र
वसन्त इन्नु रन्त्यो ग्रीष्म इन्नु रन्त्यः।
३ १ २र ३१ २ ३ १ २र३ १ २र
वर्षाण्यनु शरदो हेमन्तः शिशिरः इन्नु रन्त्यः॥ ६१६॥

Vasanta innu rantyo grīṣma innu rantyaḥ. Varṣāṇyanu śarado hemantaḥ śiśira innu rantyaḥ.

May spring be pleasant, may summer be pleasant, may the rains be pleasant, may autumn be pleasant, may winter be pleasant and may late winter too be pleasant.

617. Purusha Devata, Narayana Ṛshi

३१ २ ३ १२ ३ २ ३१ २
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्।
१ २र ३ १ २ ३ १ २ ३ २
स भूमिं सर्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम्॥ ६१७॥

Sahasra-śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt. Sa bhūmiṁ sarvato vṛtvātyatiṣṭhad daśāṅgulam.

Purusha, the cosmic soul of existence, is Divinity personified, of a thousand heads, a thousand eyes and a thousand feet. It pervades the universe wholly and entirely and, having pervaded and comprehended the universe of ten Prakrtic constituents, It transcends the world of existence. (Rg. 10-90-1)

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618. Purusha Devata, Narayana Ṛshi

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः।
तथा विष्वङ् व्यक्रामदशनानशने अभि॥ ६१८॥

Tripād-ūrdhava udait puruṣaḥ pādo'syehā-bhavat punaḥ. Tathā viṣvaṅ vyakrāmad aśanānaśane abhi.

Three parts higher rises the Purusha above the universe in which only one measure of Its glory manifests again and again, pervading all the material and biological world and thence remains transcendent over the universe. (Rg. 10-90-4)

619. Purusha Devata, Narayana Ṛshi

पुरुष एवेदं सर्वं यद् भूतं यच्च भाव्यम्।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि॥ ६१९॥

Puruṣa evedaṁ sarvaṁ yad bhūtaṁ yacca bhāvyam. Pādo'sya sarvā bhūtāni tripād asyāmṛtaṁ divi.

All this that is and was and shall be is Purusha ultimately. The entire worlds of existence are but one fourth of It. Three parts of Its mystery are in the transcendental heaven of immortality beyond the universe. (Rg. 10-90-2 & 3)

620. Purusha Devata, Narayana Ṛshi

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ ६२०॥

Tāvān asya mahimā tato jyāyāňśca pūruṣaḥ. Utāmṛtatvasyeśāno yad annenātirohati.

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So great is the grandeur and glory of It, and still the Purusha is greater, sovereign over immortality and ruler of what expands by living food. (Rg. 10-90-3&2)

621. Purusha Devata, Narayana Ṛshi

ततो विराडजायत विराजो अधि पूरुषः।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः॥ ६२१॥

Tato virād ajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścād bhūmim atho puraḥ.

From Purusha arose Virat, the cosmic idea, the blue-print in terms of Prakrti. The Purusha manifests in the Virat and remains sovereign over it. Though manifested, it exceeds, transcends and then creates the universe and the world regions for forms of existence. (Rg. 10-90-5)

622. Dyavaprithivi Devate, Vamadeva Gautama Ṛshi

मन्ये वां द्यावापृथिवी सुभोजसौ ये अप्रथेथाममितमभि योजनम्। द्यावापृथिवी भवतं स्योने ते नो मुञ्च-तमंहसः॥ ६२२॥

Manye vāṁ dyāvā-pṛthivī subhojasau ye aprathethām amitam abhi yojanam. Dyāvā-pṛthivī bhavataṁ syone te no muñcatam-aṅhasaḥ.

O divine heaven and earth, I know you are both great givers of life's nourishments, and you extend to the boundless borders of existence. O life giving divinities, be kind and gracious and save us from sin and evil.

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623. Purusha Devata, Vamadeva Gautama Ṛshi

हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी।
तं त्वा स्तुवन्ति कवयः पुरुषासो वनर्गवः॥ ६२३॥

Harī ta indra śmaśrūṇyuto te haritau harī. Tam tvā stuvanti kavayaḥ puruṣāso vanar- gavaḥ.

Indra, self-refulgent lord of power and splendour, your rays of light and your radiant powers of attraction and repulsion are great and blissful. Poets, men of vision and imagination, masters of thought, word and the divine voice adore you as divine.

624. Atmana Ashee Devata, Vamadeva Gautama Ṛshi

यद्वर्च्चो हिरण्यस्य यद्वा वर्चो गवामुत।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सं सृजामसि॥ ६२४॥

Yad varcco hiraṇyasya yad vā varco gavāmuta. *Satyasya brahmaṇo varcas tena mā saṁ sṛjām-asi.*

Give us the glory that is in the golden sun, the lustrous vigour that is in the radiant rays, and recreate and rejuvenate us with that light and splendour which abides in the eternal truth and sublimity of Divinity

625. Indra Devata, Vamadeva Gautama Ṛshi

सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्शिन्। क्रतुं
न नृम्णं स्थविरं च वाजं वृत्रेषु शत्रून्त्सुहना कृधी नः॥ ६२५॥

Sahas tanna indra daddhyoja īśe hyasya mahato virapśin. Kratuṁ na nṛmṇam sthaviraṁ ca vājaṁ vṛtreṣu śatrūnt sahanā kṛdhī nah.

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That courage, patience and fortitude, Indra, give us, that lustre and splendour whose greatness, O lord super-abundant, you rule, control and release in showers. Like our yajnic performance in life, bless us with wealth, honour and excellence and imperishable food, energy and enlightenment for body, mind and soul. And raise us to the height where we may face, fight and subdue our enemies when darkness, sin and evil surround us.

626. Gavah Devata, Vamdeva Gautama Ṛshi

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि बिभ्रतीर्द्व्यूध्नीः।
उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त॥ ६२६॥

Saharṣabhāḥ sahavatsā udeta viśvā rūpāṇi bibhratīr dvyūdhnīḥ. Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta.

Arise, O cows, radiant rays and green earth, nature's creative and productive powers of all forms of double potential along with abundant virility and fertility for the generation of future progeny. And may this world be exuberant, vast and high for you, and may these waters here flow sweet and energizing for you to drink.

627. Pavamana Agni Devata, Shatam Vaikhanasas Ṛshi

अग्न आयूँषि पवस आसुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ ६२७॥

Agna āyūñṣi pavasa āsuvorjam iṣaṁ ca naḥ. Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food,

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energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

628. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत् पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम्। वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ ६२८॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur dadhad yajñapatāvavihrutam. Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

629. Surya Devata, Kutsa Angirasa Ṛshi

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च॥ ६२९॥

Citraṁ devānām udagād anīkaṁ cakṣur mitrasya varuṇasyāgneḥ. Āprā dyāvā-pṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca.

Lo! there rises the sun, wonderful image of Divinity, the very eye of Mitra, heaven, the soothing cool of Varuna, the waters, and the beauty of the moon. It pervades and fills the heaven and earth and the middle regions of the sky. It is indeed the very soul of the

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moving and the unmoving world. (Rg. 1-115-1)

630. Surya Devata, Sarparajni Ṛshika

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः॥ ६३०॥

Āyam gauḥ pr̥śnir akramīd asadan mātaraṁ puraḥ. Pitaraṁ ca prayant svaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven. (Rg. 10-189-1)

631. Surya Devata, Sarparajni Ṛshika

अन्तश्चरति रोचनास्य प्राणादपानती।
व्यख्यन्महिषो दिवम्॥ ६३१॥

Antaś carati rocanāsya prāṇād apānatī. Vyakhyan mahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

632. Surya Devata, Sarparajni Ṛshika

त्रिंशद्धाम वि राजति वाक् पतङ्गाय धीयते।
प्रति वस्तोरह द्युभिः॥ ६३२॥

Triṅśad dhāma vi rājati vāk pataṅgāya dhīyate. Prati vastorahaḥ dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while

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songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)

633. Surya Devata, Praskanva Kanva Ṛshi

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे॥ ६३३॥

Apa tye tāyavo yathā nakṣatrā yantyaktubhiḥ.
Sūrāya viśvacakṣase.

And, as thieves of the night steal away at dawn, so do all those stars steal away alongwith the darkness of the night so that the world may see only the sun, lord supreme of the heavens. (Rg. 1-50-2)

634. Surya Devata, Praskanva Kanva Ṛshi

अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।
भ्राजन्तो अग्नयो यथा॥ ६३४॥

Adṛśrannasya ketavo vi raśmayo janā̆n anu.
Bhrājanto agnayo yathā.

O that we could see the banners of the Lord of sunbeams, the rays of the sun, alongwith the other people, blazing like the explosions of fire in heaven. (Rg. 1-50-3)

635. Surya Devata, Praskanva Kanva Ṛshi

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमाभासि रोचनम्॥ ६३५॥

Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.
Viśvam ābhāsi rocanam.

O Sun, light of the world, creator of light and

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Light Itself, it is you alone who light the lights of the universe and reveal the worlds. You are the saviour, you are the redeemer, taking us across the seas of existence. (Rg. 1-50-4)

636. Surya Devata, Praskanva Kanva Ṛshi

प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान्।
प्रत्यङ् विश्वं स्वर्दृशे॥ ६३६॥

Pratyaṅ devānāṁ viśaḥ pratyaṅṅudeṣi mānuṣān. Pratyaṅ viśvaṁ svar dṛśe.

Lord Light of the world, to the noblest powers of nature and humanity, to the people in the business of life, to the people in general, you rise directly and reveal your presence directly in their heart and soul so that the world may see the light divine directly through their experience. (Rg. 1-50-5)

637. Surya Devata, Praskanva Kanva Ṛshi

येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ ६३७॥

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāň anu. Tvam varuṇa paśyasi.

Lord purifier and sanctifier, with the eye with which you watch the mighty world of dynamic activity and humanity holding everything in equipoise, with the same kind and benign eye watch and bless us. (Rg. 1-50-6)

638. Surya Devata, Praskanva Kanva Ṛshi

उद् द्यामेषि रजः पृथ्वहा मिमानो अक्तुभिः।
पश्यञ्जन्मानि सूर्य॥ ६३८॥

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Ud dyāmeṣi rajaḥ pṛthvahā mimāno aktubhiḥ. Paśyañ janmāni sūrya.

O sun, watching the species of various forms and traversing and measuring the wide worlds of existence by days and nights, you move to the regions of light and heaven. So may the Lord of Light Supreme, we pray, watch us, guard us and sustain in measure our life and actions through successive lives and births. (Rg.1-50-7)

639. Surya Devata, Praskanva Kanva Ṛshi

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्र्यः।
ताभिर्याति स्वयुक्तिभिः॥ ६३९॥

Ayukta sapta śundhyuvaḥ sūro rathasya naptryaḥ. Tābhir yāti svayuktibhiḥ.

The sun, bright and illuminant, yokes the seven pure, immaculate, purifying and infallible sunbeams like horses to his chariot of motion, and with these self-yoked powers moves on across the spaces to the regions of light.

So does the Lord of the Universe with His laws and powers of Prakrti move the world like His own chariot of creative manifestation. (Rg. 1-50-9)

640. Surya Devata, Praskanva Kanva Ṛshi

सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
शोचिष्केशं विचक्षण॥ ६४०॥

Sapta tvā harito rathe vahanti deva sūrya. Śociṣkeśaṁ vicakṣaṇa.

O sun, self-refulgent lord of blazing flames and

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universal illumination, seven are the colourful lights of glory which like seven horses draw your chariot of time across the spaces. In the same way, seven are the chhandas, metres, which reveal the light of Divinity in the sacred voice of the Veda. (Rg. 1-50-8)

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Mahanamnyarchika

641. Indra Trailokya Atma Devata, Prajapati Ṛshi

विदा मघवन् विदा गातुमनुशंसिषो दिशः।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो॥ ६४१॥

Vidā maghavan vidā gātum anuśaṁsiṣo diśaḥ.
Śikṣā śacīnāṁ pate pūrvīṇāṁ purūvaso.

O lord of knowledge, power and glory, you know all, you know the ways of the world of existence. Guide us which direction to take and persue. O ruler, controller and dispenser of infinite wealth, master protector and promoter of universal thoughts, will and actions, pray give us the light, will and strength to act and succeed.

642. Indra Trailokya Atma Devata, Prajapati Ṛshi

अभिष्ट्वमभिष्टिभिः स्वाऽ३न्नांशुः।
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे॥ ६४२॥

Ābhiṣ ṭvam abhiṣṭibhiḥ svā३'rnnāṅśuḥ.
Pracetana pracetayendra dyumnāya na iṣe.

Omniscient Indra, self-refulgent as the heavenly sun, with protections and promotions of the desirables, pray enlighten us for the achievement of food, energy and knowledge so that we may win the glory of life.

643. Indra Trailokya Atma Devata, Prajapati Ṛshi

एवा हि शक्रो राये वाजाय वज्रिवः। शविष्ठ वज्रिन्नृञ्जसे
मंहिष्ठ वज्रिन्नृञ्जस आ याहि पिब मत्स्व॥ ६४३॥

Evā hi śakro rāye vājāya vajrivaḥ. Śaviṣṭha vajrinnṛñjase maṁhiṣṭha vajrinnṛñjasa ā yāhi piba matsva.

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Indra, most potent and glorious of the brave and generous, wielder of the thunderbolt of justice and retribution, give us noble strength and courage and be the guide and protector of our powers and forces of victory as far as we deserve and can achieve to the best of our potential. And this is the way, O lord, you feel pleased and exalted.

644. Indra Trailokya Atma Devata, Prajapati Ṛshi

विदा राये सुवीर्यं भवो वाजानां पतिर्वशाँ अनु
मंहिष्ठ वज्रिन्नृञ्जसे यः शविष्ठः शूराणाम्॥ ६४४॥

Vidā rāye suvīryaṁ bhavo vājānāṁ patir vaśāň anu. Maňhiṣṭha vajrinnṛñjase yaḥ śaviṣṭhaḥ śūrāṇām.

Indra, who are omniscient, most generous of the mighty glorious, refulgent as the sun, lead us on to strength and victory. O lord, exalt the man who strives. O man, adore and exalt the lord who leads.

645. Indra Trailokya Atma Devata, Prajapati Ṛshi

यो मंहिष्ठो मघोनामंशुर्न शोचिः।
चिकित्वो अभि नो नयेन्द्रो विदे तमु स्तुहि॥ ६४५॥

Yo maňhiṣṭho maghonām aňśurna śociḥ.
Cikitvo abhi no nayendro vide tamu stuhi.

Thus, O lord most potent, most adorable, wielder of the thunderbolt, destroyer of the wicked, thus do we celebrate and exalt you for gifts of wealth, honour and progress, thus do you too feel pleased. O lord most glorious of thunderous justice, listen, accept these adorations and be gracious to bless us.

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646. Indra Trailokya Atma Devata, Prajapati Ṛshi

ईशे हि शक्रस्तमूतये हवामहे जेतारमपराजितम्।
स नः स्वर्षदति द्विपः क्रतुश्छन्द ऋतं बृहत्॥ ६४६॥

Iśe hi śakras tam ūtaye havāmahe jetāram aparājitam. Sa naḥ svarṣadati dviṣaḥ kratu-śchanda ṛtaṁ bṛhat.

Only the mighty wins and rules. We invoke and adore the victorious, undaunted, unconquerable lord for guidance, protection and progress. He leads us to victory over our negativities, jealousies and enmities. May yajna, joint creative endeavour, knowledge, universal truth and law abound and rule the world.

647. Indra Trailokya Atma Devata, Prajapati Ṛshi

इन्द्रं धनस्य सातये हवामहे जेतारमपराजितम्।
स नः स्वर्षदति द्विषः स नः स्वर्षदति द्विषः॥ ६४७॥

Indraṁ dhanasya sātaye havāmahe jetāram aparājitam. Sa naḥ svarṣadati dviṣaḥ sa naḥ svarṣadati dviṣaḥ.

For the achievement of wealth, honour and excellence, we invoke and call upon Indra, conqueror, undaunted, invincible. Indra, help us overthrow the enemies. Indra inspires us to throw out our enemies, negativities and jealousies.

648. Indra Trailokya Atma Devata, Prajapati Ṛshi

पूर्वस्य यत्ते अद्रिवोंऽशुर्मदाय। सुम्न आ धेहि नो वसोपूर्तिः
शविष्ठ शस्यते। वशी हि शक्रोनूनं तन्नव्यं संन्यसे॥ ६४८॥

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Pūrvasya yat te adrivo aṅśur madāya. Sumna ā dhehi no vaso pūrtiḥ śaviṣṭha śasyate. Vasī hi śakro nūnaṁ tan navyaṁ saṁnyase.

Eternal lord of thunder and shower of clouds, a glimpse of your divine light, just a flash, is for the soul's bliss. O blissful shelter of the world, pray establish us in the peace and ecstasy of the divine presence. Omnipotent lord of peace and bliss, that fulfillment is supreme. The Lord omnipotent is the ruler and controller of the universe. Truly that fulfillment is most adorable, the ultimate prize to win.

649. Indra Trailokya AtmaDevata, Prajapati Ṛshi

प्रभो जनस्य वृत्रहन्त्समर्येषु ब्रवावहै।
शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥ ६४९ ॥

Prabho janasya vṛtrahant samaryeṣu bravāvahai. Śūro yo goṣu gacchati sakhā suśevo advayuḥ.

O lord destroyer of darkness, sin and evil, in holy congregations of people we talk of divinity and divine peace, the lord omnipotent who pervades and vibrates in stars and planets, the friend, the blissful, sole supreme, unique.

650. Indra Trailokya Atma Devata, Prajapati Ṛshi

एवाह्येऽ३ऽ३ऽ३व। एवा ह्यग्ने। एवाहीन्द्र।
एवा हि पूषन्। एवा हि देवाः ॥ ६५० ॥

Evā hye' ३' ३' ३va. Evāṅ hyagne. Evā hīndra. Evā hi pūṣan. Evā hi devāḥ. Om evā hi devāḥ.

So It is. So is Divinity. Such is Indra. So is Agni, the same. Such is Pusha, life sustainer, the same. So are you all, divinities, the same, One.

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Part 2 (Uttararchika)

CHAPTER–1

651. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उपास्मै गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते॥ ६५१ ॥

Upāsmai gāyatā naraḥ pavamānāyendave.
Abhi devāň iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

652. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि ते मधुना पयोऽथर्वाणो अशिश्रयुः।
देवं देवाय देवयु॥ ६५२ ॥

Abhi te madhunā payo'tharvāṇo aśiśrayuḥ.
Devaṁ devāya devayuḥ.

O Soma, you are the lover of the noble and divine, and you love to bless humanity to rise to divinity. The Atharvans, people on the rock-bed foundation of piety, are steadfast, they direct their concentrated mind to you and drink the life giving nectar mixed with honey sweets of divinity. (Rg. 9-11-2)

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653. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स नः पवस्व शं गवे शं जनाय शमर्वते।
शं राजन्नोषधीभ्यः ॥ ६५३ ॥

Sa naḥ pavasva śaṁ gave śaṁ janāya śam arvate. Śam rājann oṣadhībhyaḥ.

O Soma, self-refulgent light, life of life, flow free and bring us fertility for the cow, agility for the horse and maturity for the herbs and trees, undisturbed efficiency for the senses, peace and tranquillity for the mind and soul, and peace, prosperity and joy for the people. (Rg. 9-11-3)

654. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा।
सोमाः शुक्रा गवाशिरः ॥ ६५४ ॥

Davidyutatyā rucā pariṣṭobhantyā kṛpā. Somaḥ śukrā gavāśiraḥ.

Pure, powerful and heavenly radiations of divinity flow with beauty, glory and shining sublimity of grace, blessing the mind and soul of the supplicants. (Rg. 9-64-28)

655. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रमीत्।
सीदन्तो वनुषो यथा ॥ ६५५ ॥

Hinvāno hetṛbhir hita ā vājam vājyakramīt. Sīdanto vanuṣo yathā.

Just as a warrior spurred on by ambition and love

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of victory rushes to the field and wins the battle, and just as ardent yajakas sit on the vedi and win their object of yajna, so does the soul assisted by senses, mind and intelligential vision win the target of its meditation on Om, the presence of divinity. (Rg. 9-64-29)

656. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ऋधक्सोम स्वस्तये संजग्मानो दिवा कवे।
पवस्व सूर्यो दृशे॥ ६५६॥

Ṛdhak soma svastaye saṁjagmāno divā kave.
Pavasva sūryo dṛśe.

O Soma, instant and gracious divinity, creative, omniscient and constant radiation of heavenly light, the very sun for the vision of humanity, pray flow on with the radiance and the bliss, purify and sanctify our mind and soul for us to see the reality of life. (Rg. 9-64-30)

657. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानस्य ते कवे वाजिन्त्सर्गा असृक्षत।
अर्वन्तो न श्रवस्यवः॥ ६५७॥

Pavamānasya te kave vajint sargā asṛkṣata.
Arvanto na śravasyavaḥ.

O lord ever flowing in constancy, omniscient poetic creator, omnipotent absolute victor and ruler, streams of creations flow like waves of energy in search of celebrative fulfilment. (Rg. 9-66-10)

658. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

अच्छा कोशं मधुश्चुतमसृग्रं वारे अव्यये।
अवावशन्त धीतयः॥ ६५८॥

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Acchā kośaṁ mudhuścutam asṛgraṁ vāre avyaye. Avāvaśanta dhītayaḥ.

The honey sweet nectar of soma ecstasy created and vibrating in the presence of the supreme imperishable eternal spirit, the yogi's thoughts and words exalt in celebration. (Rg. 9-66-11)

659. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

अच्छा समुद्रमिन्दवोऽस्तं गावो न धेनवः।
अग्मन्नृतस्य योनिमा ॥ ६५९ ॥

Acchā samudram indavo'staṁ gāvo na dhenavaḥ. Agmann ṛtasya yonimā.

Just as cows retire into their stall, and words of language retire into the ocean of absolute silence, so do the mental fluctuations of the yogi recede and return into the origin of their flow, into divinity. (Rg. 9-66-12)

660. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि ॥ ६६० ॥

Agna ā yāhi vītaye gṛṇāno havya dātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly. (Rg. 6-16-10)

661. Agni Devata, Bharadvaja Barhaspatya Ṛshi

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि।
बृहच्छोचा यविष्ठ्य ॥ ६६१ ॥

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Taṁ tvā samidbhir aṅgiro ghṛtena vardha-yāmasi. Bṛhacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights. (Rg. 6-16-11)

662. Agni Devata, Bharadvaja Barhaspatya Ṛshi

स नः पृथु श्रवाय्यमच्छा देव विवाससि।
बृहदग्ने सुवीर्यम्॥ ६६२ ॥

Sa naḥ Pṛthu śravāyyam acchā deva vivāsasi. Bṛhad agne su vīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame. (Rg. 6-16-12)

663. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्।
मध्वा रजांसि सुक्रतू॥ ६६३ ॥

Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam. Madhvā rajāṅsi sukratū.

May Mitra and Varuna, sun and shower, heat and cold, fire and water, and friends of the nation inspired with justice and rectitude, fertilise and energise our lands and environment with waters and yajnic enrichments, protect and promote our cows and other cattle wealth, develop our milk products, and make the earth flow with streams of milk and honey. May all these powers do good to humanity, our lands and our homes. (Rg. 3-62-16)

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664. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

उरुशंसा नमोवृधा मह्ना दक्षस्य राजथः।
द्राघिष्ठाभिः शुचिव्रता॥ ६६४॥

Uruśaṅsā namovṛdhā mahnā dakṣasya rājathaḥ. Drāghiṣṭhābhiḥ śucivratā.

Mitra and Varuna, friends of humanity, dedicated to justice and values of rectitude, universally adored and exalted with homage, dedicated to observance of truth and purity of life and conduct, you shine and reign by the strength of your will and vision, dexterity of your art and expertise and the acts of persistent patience and endurance. (Rg. 3-62-17)

665. Mitra-Varunau Devate, Vishwamitra Jamadagni Va Ṛshi

गृणाना जमदग्निना योनावृतस्य सीदतम्।
पातं सोममृतावृधा॥ ६६५॥

Gṛṇānā jamadagninā yonāvṛtasya sīdatam. Pātaṁ somam ṛtāvṛdhā.

Mitra and Varuna, friends of humanity dedicated to love and justice, exalted by life and acts of truth, exalting universal law and the flow of existence, celebrated by men of vision dedicated to rational and empirical experience of reality, abide in the house of truth and righteousness on the vedi of yajna, protect, promote and enjoy the beauty, peace and ecstasy of life. (Rg. 3-62-18)

666. Indra Devata, Irimbithi Kanva Ṛshi

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम्।
एदं बर्हिः सदो मम॥ ६६६॥

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Ā yāhi suṣumā hi ta indra somaṁ pibā imam. Edam barhiḥ sado mama.

Indra, lord omnipotent and omnipresent, we hold the yajna and distil the soma of life in your service. Come, grace this holy seat of my yajna dedicated to you, watch my performance, enjoy the soma, and protect and promote the yajna for the beauty and joy of life.

667. Indra Devata, Irimbithi Kanva Ṛshi

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना।
उप ब्रह्माणि नः शृणु॥ ६६७॥

Ā tvā brahmayujā harī vahatām indra keśina. Upa brahmāṇi naḥ śṛṇu.

Let the radiant waves of cosmic energy engaged in the service of divinity bring you here. Pray listen to our songs of prayer and adoration. (Rg. 8-17-2)

668. Indra Devata, Irimbithi Kanva Ṛshi

ब्रह्माणस्त्वा युजा वयं सोमपामिन्द्र सोमिनः।
सुतावन्तो हवामहे॥ ६६८॥

Brahmāṇas tvā yujā vayaṁ somapām indra sominaḥ. Sutāvanto havāmahe.

Dedicated to divinity and the divine voice, meditating on the divine presence with concentrated mind and soul, living in truth the beauty of life and expressing the ecstasy of soma, we invoke and wait for Indra, original maker and lover of soma, to come and bless us. (Rg. 8-17-3)

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669. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम्।
अस्य पातं धियेषिता ॥ ६६९ ॥

Indrāgnī ā gataṁ sutaṁ gīrbhir nabho vareṇyam. Asya pātam dhiyeṣitā.

Indra and Agni, lord of might and lord of light, brilliant and blazing like thunder and lightning, come to this child worthy of love and choice, come with voices from the heavens and inspire the darling with intelligence and passion for action. (Rg. 3-12-1)

670. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः।
अया पातमिमं सुतम्॥ ६७० ॥

Indrāgnī jarituḥ sacā yajño jigāti cetanaḥ. Ayā pātam imaṁ sutam.

Indra, lord of wealth and power, Agni, lord of light and knowledge, friends of the supplicant celebrant, the child is yajna, worthy of love, dedication and consecration, sensitive and intelligent, and moves forward to learn. Nurture him with the holy voice and the Word. (Rg. 3-12-2)

671. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे।
ता सोमस्येह तृम्पताम्॥ ६७१ ॥

Indram agnim kavicchadā yajňasya jūtyā vṛṇe. Tā somasyeha tṛmpatām.

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I choose Indra and Agni, both patrons and promoters of poets, with holy enthusiasm such as the fire of yajna. May they both come here, have a drink of soma, and bless the child. (Rg. 3-12-3)

672. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २ ३ १ २र ३ १ २र
उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे।
३ २उ ३ २ ३ १ २
उग्रं शर्म महि श्रवः॥ ६७२ ॥

Uccā te jātam andhaso divi sad bhūmyā dade.
Ugraṁ śarma mahi śravaḥ.

O Soma, high is your renown, great your peace and pleasure, born and abiding in heaven, and the gift of your energy and vitality, the earth receives as the seed and food of life. (Rg. 9-61-10)

673. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः।
३ १ २र
वरिवोवित् परि स्त्रव॥ ६७३ ॥

Sa na indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit pari srava.

Soma, lord of peace and purity, power and piety, creator, controller and commander of the entire wealth of life, flow on by the dynamics of nature and bless us for the benefit of power and glory, yajna and unity among the yajakas, judgement and right values and the vibrant forces of law and order. (Rg. 9-61-12)

674. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

३ १ २र ३ २उ ३ २ ३ १ २
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम्।
१ २
सिषासन्तो वनामहे॥ ६७४ ॥

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Enā viśvānyarya ā dyumnāni mānuṣāṇām.
siṣāsanto vanāmahe.

Soma is the lord of humanity and the earth. By virtue of him and of him, we ask and pray for all food, energy, honour and excellence for humanity, serving him and sharing all the benefits together. (Rg.9-61-11)

675. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

पुनानः सोम धारयापो वसानो अर्षसि।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥ ६७५ ॥

Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā raṭnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.

O Soma, pure and purifying our thought, will and actions, abiding in the heart, you move and flow on in our consciousness. Bearing treasures of jewels, pray come and sit on the seat of yajna vedi and our sense of truth and eternal law. Indeed, O lord refulgent, you are the fountain head of life's golden treasures.(Rg.9-107-4)

676. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

दुहान ऊधर्दिव्यं मधु प्रियं प्रत्नं सधस्थमासदत्।
आपृच्छ्यं धरुणं वाज्यर्षसि नृभिर्धौतो विचक्षणः ॥ ३७६ ॥

Duhāna ūdhar divyaṁ madhu priyaṁ pratnaṁ sadhastham āsadat. Āpṛcchyaṁ dharuṇaṁ vājyarṣasi nṛbhir dhauto vicakṣaṇaḥ.

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Giver of fulfilment, treasure trove of life's sustaining milk, yielding celestial dear honey sweets of living strength and joy, pervasive in its eternal universal loved seat, all conqueror all watching and knowing, when moved by meditative celebrants, Soma radiates and vibrates in the faithful heart of earnest seekers. (Rg. 9-107-5)

677. Pavamana Soma Devata, Ushana Kavya Ṛshi

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष। अश्वं न त्वा वाजिनं मर्जयन्तोऽच्छा बर्ही रशनाभिर्न-यन्ति ॥ ६७७ ॥

Pra tu drava pari kośaṁ ni ṣīda nṛbhiḥ punāno abhi vājam arṣa. Aśvaṁ na tvā vājinaṁ marjayanto'cchā barhī raśanābhir nayanti.

O Soma, radiate, flow into the sanctity of the heart and sink into the soul of the devotee. Adored by the yajakas on the vedi, let the showers of joy stream forth. The celebrants, exalting your power and presence, invoke and invite you like energy itself with adorations to the grass seats of the yajna. (Rg. 9-87-1)

678. Pavamana Soma Devata, Ushana Kavya Ṛshi

स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः। पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥ ६७८ ॥

Svāyudhaḥ pavate deva indur aśastihā vṛjanā rakṣamāṇaḥ. Pitā devānām janitā sudakṣo viṣṭambho divo dharuṇaḥ pṛthivyāḥ.

Divine Indu, light of life, equipped with noble

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arms, destroyer of scandal and malignity, protector of yajna vedi against crookedness and intrigue, flows pure and purifying. It is the generator and sustainer of the divine powers of nature and humanity, perfect and expert original agent of action, pillar of heaven and foundation support of the earth. (Rg. 9-87-2)

679. Pavamana Soma Devata, Ushana Kavya Ṛshi

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन।
स चिद्विवेद निहितं यदासामपीच्यां३ गुह्यं नाम गोनाम्॥ ६७९ ॥

Ṛṣir vipraḥ pura etā janānām ṛbhur dhīra uśanā kāvyena. Sa cid viveda nihitaṁ yad āsām apīcyāṁ guhyam nāma gonām.

Divine seer, vibrant and sagely power, potent maker, stable of will and action, Soma is brilliant with innate vision and wisdom. He alone knows what is the hidden secret and mystery of these stars and planets. (Rg. 9-87-3)

680. Indra Devata, Vasishtha Maitravaruni Ṛshi

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः॥ ६८० ॥

Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ. Īśānam asya jagataḥ svardṛśam īśānam indra tasṭhuṣaḥ.

O lord almighty, we adore you and wait for your blessings as lowing cows not yet milked wait for the master. Indra, lord of glory, you are ruler of the moving world and you are ruler of the unmoving world and your

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vision is bliss. (Rg. 7-32-22)

681. Indra Devata, Vasishtha Maitravaruni Ṛshi

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवा-
महे॥ ६८१ ॥

Na tvāvāň anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantas tvā havāmahe.

There is none other like you, neither heavenly nor earthly, neither born nor yet to be born. O lord of power and glory, we invoke you and pray for veteran scholars, dynamic scientists and technologists and the light of the divine Word of knowledge. (Rg. 7-32-23)

682. Indra Devata, Vamadeva Gautama Ṛshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता॥ ६८२ ॥

Kayā naś citra ā bhuvad ūtī sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace? (Rg. 4-31-1)

683. Indra Devata, Vamadeva Gautama Ṛshi

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृढा चिदारुजे वसु॥ ६८३ ॥

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Kas tvā satyo madānāṁ maňhiṣṭho matsad andhasaḥ. Dṛḍhā cidā rūje vasu.

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence? (Rg. 4-31-2)

684. Indra Devata, Vamadeva Gautama Ṛshi

अभी षु णः सखीनामविता जरितॄणाम्।
शतं भवास्यूतये॥ ६८४॥

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām.
Śataṁ bhavāsyūtaye.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord ! (Rg.4-31-3)

685. Indra Devata, Nodha Gautama Ṛshi

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे॥ ६८५॥

Taṁ vo dasmam ṛtīṣahaṁ vasor mandānam andhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhir navāmahe.

We invoke and call upon Indra eagerly as cows call for their calves in the stalls, and with songs of adoration over night and day we glorify him, lord glorious, omnipotent power fighting for truth against evil forces, and exhilarated with the bright soma of worship offered by celebrant humanity. (Rg. 8-88-1)

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686. Indra Devata, Nodha Gautama Ṛshi

द्युक्षं सुदानुं तविषीभिरावृतं गिरिं न पुरुभोजसम्।
क्षुमन्तं वाजं शतिनं सहस्त्रिणं मक्षू गोमन्तमीमहे॥ ६८६ ॥

Dyukṣaṁ sudānuṁ taviṣībhir āvṛtaṁ giriṁ na purubhojasam. Kṣumantaṁ vājaṁ śatinaṁ sahasriṇaṁ makṣū gomantam īmahe.

We pray to Indra, lord of light, omnificent, hallowed with heavenly glory, universally generous like clouds of shower, and we ask for food abounding in strength and nourishment and for hundredfold and thousandfold wealth and prosperity abounding in lands, cows and the graces of literature and culture, and we pray for the gift instantly. (Rg. 8-88-2)

687. Indra Devata, Kali Pragatha Ṛshi

तरोभिर्वो विदद्वसुमिन्द्रं सबाध ऊतये।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम्॥ ६८७ ॥

Tarobhir vo vidad vasum indraṁ sabādha ūtaye. Bṛhad gāyantaḥ sutasome adhvare huve bharaṁ na kāriṇam.

In the yajna of love and non-violence where everything is perfect and soma is distilled, I invoke Indra like Abundance itself, giver of wealth, honour and fulfilment. Singing songs of adoration with energy and enthusiasm for your protection and progress, O devotees, celebrate Indra who brings wealth, honour and excellence at the earliest by fastest means. (Rg.8-66-1)

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688. Indra Devata, Kali Pragatha Ṛshi

न यं दुध्रा वरन्ते न स्थिरा मुरो मदेषु शिप्रमन्धसः। य आदृत्या शशमानाय सुन्वते दाता जरित्र उक्थ्यम्॥ ६८८॥

Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ. Ya ādṛtyā śaśamānāya sunvate dātā jaritra ukthyam.

Indra whom none can stop in his state of ecstasy and abundant charity, neither the impetuous, nor the constant, nor demon nor mortal, Indra who is the giver of cherished wealth and joy to the celebrant, the creator of soma and the zealous worshipper with deep reverence and homage. (Rg. 8-66-2)

689. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
इन्द्राय पातवे सुतः॥ ६८९॥

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ.

O Soma, Spirit of Divinity, peace and glory of existence distilled in the essence for the soul's being, flow in the sweetest and most exhilarating streams of ecstasy, cleanse and sanctify us unto purity and constancy, and initiate us into the state of ananda, divine glory. (Rg.9-1-1)

(Soma in the physical sense is an exhilarating drink, in the aesthetic sense it is ecstasy, in the psychic sense it is ananda, and in the spiritual sense it is elevation of the soul to the experience of divinity. It is the peace,

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purity and glory of life, any power physical, social or divine that leads to satyam (truth), shivam (goodness), and sundaram (beauty) of life, anything, power and person that gives us an experience of sacchidananda, the real, the intelligent and the blissful state of the life divine. In short, Soma is satyam, shivam and sundaram, the sat, the chit and the ananda of life. It is not restricted to a particular herb and a particular drink. The meaning of soma is open-ended on the positive side of life and living joy.)

690. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

रक्षोहा विश्वचर्षणिरभि योनिमयोहते।
द्रोणे सधस्थमासदत्॥ ६९०॥

Rakṣohā viśva carṣaṇir abhi yonim ayohate.
Droṇe sadhastham āsadat.

You are the destroyer of negativity, destructivity and evil and darkness, you are universal watcher and guardian of all that is, you are centre of the origin and end of existence, veiled in impenetrable womb of gold, you are ever on the move yet settled and constant in the house of life. (Soma is Divinity Itself.) (Rg. 9-1-2)

691. Pavamana Soma Devata, Madhucchanda Vaishvamitra Ṛshi

वरिवोधातमो भुवो मंहिष्ठो वृत्रहन्तमः।
पर्षि राधो मघोनाम्॥ ६९१॥

Varivo dhātamo bhuvo maňhiṣṭho vṛtrahantamaḥ. Parṣi rādho maghonām.

Be the highest giver of the cherished wealth of

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life, mightiest munificent, and the destroyer of want, suffering and darkness. Sanctify the wealth of the prosperous and powerful with showers of peace, purity and generosity. (Rg. 9-1-3)

692. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः ।
महि द्युक्षतमो मदः ॥ ६९२ ॥

Pavasva madhumattama indrāya soma kratuvittamo madaḥ. Mahi dyukṣatamo madaḥ.

O Soma, sweetest honey spirit of light, action and joy, radiate purifying for Indra, the soul. You are the wisest spirit of the knowledge of holy action, greatest and most enlightened spirit of joy. (Rg. 9-108-1)

693. Pavamana Soma Devata, Gauriviti Shaktya Ṛshi

यस्य ते पीत्वा वृषभो वृषायतेऽस्य पीत्वा स्वर्विदः ।
स सुप्रकेतो अभ्यक्रमीदिषोऽच्छा वाजं नैतशः ॥ ६९३ ॥

Yasya te pītva vṛṣabho vṛṣāyate'sya pītvā svarvidaḥ. Sa supraketo abhyakramīd iṣo'cchā vājaṁ naitaśaḥ.

Having drunk of the Soma spirit of light, action and joy, Indra, the soul, overflows with strength and virile generosity. Having drunk of it, the soul receives the light of heavenly knowledge. And the soul, also, blest with inner light of spiritual awareness, rushes to achieve food, energy and enlightenment as a warrior wins the battle of his challenges. (Rg. 9-108-2)

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694. Pavamana Soma Devata, Agni Chakshusha Ṛshi

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः।
श्रुष्टे जातास इन्दवः स्वर्विदः॥ ६९४॥

Indram accha sutā ime vṛṣaṇaṁ yantu harayah.
Śruṣṭe jātāsa indavaḥ svarvidaḥ.

May these realised, cleansed and confirmed, blessed, beautiful and brilliant virtues and sanskars touching the bounds of divine bliss, emerging and risen in the mind, well reach and seep into the heart core of the soul completely and permanently. (Rg. 9-106-1)

695. Pavamana Soma Devata, Agni Chakshusha Ṛshi

अयं भराय सानसिरिन्द्राय पवते सुतः।
सोमो जैत्रस्य चेतति यथा विदे॥ ६९५॥

Ayaṁ bharāya sānasir indrāya pavate sutaḥ.
Somo jaitrasya cetati yathā vide.

This Soma, competent and victorious for the battle of life, when realised, flows for Indra, the winning soul, and enlightens it about the world's reality as it is and as it knows. (Rg. 9-106-2)

696. Pavamana Soma Devata, Agni Chakshusha Ṛshi

अस्येदिन्द्रो मदेष्वा ग्राभं गृभ्णाति सानसिम्।
वज्रं च वृषणं भरत् समप्सुजित्॥ ६९६॥

Asyedindro madeṣvā grābhaṁ gṛbhṇāti sānasim. Vajraṁ ca vṛṣaṇaṁ bharat sam apsujit.

Under the inspiration and ecstasy of this soma of

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divine love, let the soul seize the victorious bow, take on the generous virile and mighty bolt of will and power of faith and win the target of the battle of Karma to the attainment of Divinity. (Rg. 9-106-3)

697. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अप श्वानं श्नथिष्टन सखायो दीर्घजिह्व्यम्॥ ६९७॥

Purojitī vo andhasaḥ sutāya mādayitnave. Apa śvānaṁ śnathiṣṭana sakhāyo dirghajihvyam.

O friends, for your attainment of the purified and exhilarating Soma bliss of existence, eliminate vociferous disturbances of the mind and concentrate on the deep resounding voice of divinity. (Rg.9-101-1)

698. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

यो धारया पावकया परिप्रस्यन्दते सुतः।
इन्दुरश्वो न कृत्व्यः॥ ६९८॥

Yo dhārayā pāvakayā pari prasyandate sutaḥ Induraśvo na kṛtvyaḥ.

Brilliant and blissful Soma, when, filtered and exhilarated, vibrates and flows in clear purifying streams like waves of energy itself. (Rg. 9-101-2)

699. Pavamana Soma Devata, Andhigu Shyavashvi Ṛshi

तं दुरोषमभी नरः सोमं विश्वाच्या धिया।
यज्ञाय सन्त्वद्रयः॥ ६९९॥

Taṁ duroṣamabhī naraḥ somaṁ viśvācyā dhiyā yajñāya santvadrayaḥ.

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That blazing unassailable Soma, adorable in yajna, leading lights of rock-bed foundation invoke and impel with universal thought and speech, with controlled mental reflection for self-realisation. (Rg. 9-101-3)

700. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्धते। आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुह-द्विचक्षणः ॥ ७०० ॥

Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate. Ā sūryasya bṛhato bṛhann adhi rathaṁ viṣvañcam aruhad vicakṣaṇaḥ.

Soma, spirit of life and joy of existence, mighty, infinite, omnipresent, pervades and vitalises all dear beautiful systems of waters and light, expansive and exalted therein. Greater than the great, all watching, it rides the grand chariot of the sun which comprehends and illuminates the whole world. (Rg. 9-75-1)

701. Pavamana Soma Devata, Kavi Bhargava Ṛshi

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः। दधाति पुत्रः पित्रोरपीच्यां३ नाम तृतीयमधि रोचनं दिवः ॥ ७०१ ॥

Ṛtasya jihvā pavate madhu priyaṁ vaktā patir dhiyo asyā adābhyaḥ. Dadhāti putraḥ pitror apīcyāň nāma tṛtīyam adhi rocanaṁ divaḥ.

The flame of yajna as the voice of eternal truth rises and expresses the dear delicious beauty and glory of Soma, spirit of universal light and bliss. The speaker and protector of the acts of yajna and Soma truth of life

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is fearless, undaunted. Just as progeny is the continuance and illumination of the honour and reverence of parents, so is yajna the progeny and illuminative soma of Soma refulgent in the third and highest region of the light of existence. (Rg. 9-75-2)

702. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अव द्युतानः कलशाँ अचिक्रदन्नृभिर्येमाणः कोश आ हिरण्यये। अभी ऋतस्य दोहना अनूषताधि त्रिपृष्ठ उषसो वि राजसि॥ ७०२॥

Ava dyutānaḥ kalasāň acikradannṛbhir yemāṇaḥ kośa ā hiraṇyaye. Abhī ṛtasya dohanā anūṣatādhi tripṛṣṭha uṣaso vi rājasi.

Evoked and concentrated in the golden cave of the heart by veteran yogis, leading them to a vision of divinity, illuminating the sacred hearts, it vibrates and speaks loud and bold in the spirit. Those who distil the eternal truth of existence in their yajnic communion with divinity celebrate and exalt it in song as it abides over three regions of earth, heaven and the skies and shines over the glory of dawns. (Rg. 9-75-3)

703. Agni Devata, Shamyu Barhaspatya Ṛshi

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्॥ ७०३॥

Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra pra vayam amṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.

In every yajnic programme of your creative and constructive work, in every word of our voice, join and

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let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment. (Rg. 6-48-1)

704. Agni Devata, Shamyu Barhaspatya Ṛshi

ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये।
भुवद्वाजेष्वविता भुवद् वृध उत त्राता तनूनाम्॥ ७०४॥

Ūrjo napātaṁ sa hi nāyam asmayur dāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order. (Rg. 6-48-2)

705. Agni Devata, Sakamashva Ṛshi

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः।
एभिर्वर्धास इन्दुभिः॥ ७०५॥

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.
Ebhir vardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma. (Rg. 6-16-16)

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706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

यत्र क्व च ते मनो दक्षं दधस उत्तरम्।
तत्र योनिं कृणवसे॥ ७०६ ॥

Yatra kva ca te mano dakṣaṁ dadhasa uttaram. Tatra yoniṁ kṛṇavase.

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home. (Rg. 6-16-17)

707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

न हि ते पूर्तमक्षिपद् भुवन्नेमानां पते।
अथा दुवो वनवसे॥ ७०७ ॥

Na hi te pūrtam akṣipad bhuvan nemānām pate. Athā duvo vanavase.

Never is the perfection, abundance and fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence. (Rg. 6-16-18)

708. Indra Devata, Saubhari Kanva Ṛshi

वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोऽवस्यवः।
वज्रिञ्चित्रं हवामहे॥ ७०८ ॥

Vayam u tvām apūrvya sthūraṁ na kaccid bharanto' vasyavaḥ. Vajriñ citram havāmahe.

O lord sublime, eternal, first and most excellent, we, bearing almost nothing substantial but praying for protection and advancement, invoke you in our battle

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of life for food, energy, knowledge and ultimate victory. (Rg. 8-21-1)

709. Indra Devata, Saubhari Kanva Ṛshi

उप त्वा कर्मन्नूतये स नो युवोग्रश्चक्राम यो धृषत्।
त्वामिध्यवितारं ववृमहे सखाय इन्द्र सानसिम्॥ ७०९ ॥

Upa tvā karmann ūtaye sa no yuvograścakrāma yo dhṛṣat. Tvām idhyavitāraṁ vavṛmahe sakhāya indra sānasim.

We approach you for protection and success in every undertaking. O lord youthful and blazing brave who can challenge and subdue any difficulty, pray come to our help. Indra, friends and admirers of yours, we depend on you alone as our sole saviour and victorious lord and choose to pray to you only as the lord supreme. (Rg. 8-21-2)

710. Indra Devata, Nrmedha Angirasa Ṛshi

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे।
उदेव ग्मन्त उदभिः॥ ७१० ॥

Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe. Udeva gmanta udabhih.

And O lord lover of song and celebration, Indra, we send up vaulting voices of ambition, adoration and prayer to you like wave on waves of the flood rolling upon the sea. (Rg. 8-98-7)

711. Indra Devata, Nrmedha Angirasa Ṛshi

वार्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि।
वावृध्वांसं चिदद्रिवो दिवेदिवे॥ ७११ ॥

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Vārṇa tvā yavyābhir vardhanti śūra brahmāṇi. Vāvṛdhvāňsaṁ cid adrivo dive-dive.

O lord of clouds and oceans of space, munificent and brave, expansive, boundless, infinite, like streams of water augmenting the sea, our songs of adoration exalt you wave on wave of flood day by day, the knowledge about you is unending. (Rg. 8-98-8)

712. Indra Devata, Nrmedha Angirasa Ṛshi

युञ्जन्ति हरी इषिरस्य गाथयोरौ रथ उरुयुगे वचोयुजा।
इन्द्रवाहा स्वर्विदा ॥ ७१२ ॥

Yuñjanti harī iṣirasya gāthayorau ratha uruyuge vacoyujā. Indravāhā svarvidā.

Two motive forces like chariot horses, controlled by word, carry Indra, the soul, in the wide yoked spacious body-chariot by the power of the adorations of the universal blissful mover, Indra, cosmic energy. (Rg. 8-98-9)

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CHAPTER–2

713. Indra Devata, Shrutakaksha Ṛshi

पान्तमा वो अन्धस इन्द्रमभि प्र गायत।
विश्वासाहं शतक्रतुं मंहिष्ठं चर्षणीनाम्॥ ७१३ ॥

Pāntamā vo andhasa indramabhi pra gāyata. Viśvāsāhaṁ śatakratuṁ maṅhiṣṭhaṁ carṣaṇīnām.

Sing in praise and appreciation of Indra, the ruler, protector of your food, sustenance and maintenance, all tolerant, all defender and all challenger, hero of a hundred noble actions and the best, most generous and most brilliant of the people. (Rg. 8-92-1)

714. Indra Devata, Shrutakaksha Ṛshi

पुरुहूतं पुरुष्टुतं गाथान्यां३ सनश्रुतम्।
इन्द्र इति ब्रवीतन॥ ७१४ ॥

Puruhūtaṁpuruṣṭutaṁgāthānyāṁ३ sanaśrutam. Indra iti bravītana.

Call him by the name and title of 'Indra', invoked by many, adored by all, worthy of celebration in story, all time famous who is also a scholar of universal knowledge. (Rg. 8-92-2)

715. Indra Devata, Shrutakaksha Ṛshi

इन्द्र इन्नो महोनां दाता वाजानां नृतुः।
महाँ अभिज्ञ्वा यमत्॥ ७१५ ॥

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Indra inno mahonāṁ dātā vājānāṁ nṛtuḥ.
Mahān̆ abhijñvā yamat.

Indra is a happy and joyous leader, giver of a high order of living, energy and life's victories. May he, with love, courtesy and humility, lead us to life's greatness and glory. (Rg. 8-92-3)

716. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र व इन्द्राय मादनं हर्यश्वाय गायत।
सखायः सोमपाव्ने ॥ ७१६ ॥

Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.

O friends, sing exciting songs of celebration in honour of Indra, your leader, commander of dynamic forces who loves the nation's honour and excellence and thirsts to celebrate the grandeur of it. (Rg. 7-31-1)

717. Indra Devata, Vasishtha Maitravaruni Ṛshi

शंसेदुक्थं सुदानव उत द्युक्षं यथा नरः।
चकृमा सत्यराधसे ॥ ७१७ ॥

Śan̆sedukthaṁ sudānava uta dyukṣaṁ yathā naraḥ. Cakṛmā satyarādhase.

Say adorable words of praise for Indra, generous giver, and sing heavenly songs for him as leading lights of the nation do. Let us too do the same honour to him, the great accomplisher of truth. (Rg. 7-31-2)

718. Indra Devata, Vasishtha Maitravaruni Ṛshi

त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो।
त्वं हिरण्ययुर्वसो ॥ ७१८ ॥

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Tvaṁ na indra vājayustvaṁ gavyuḥ śatakrato. Tvaṁ hiraṇyayurvaso.

Indra, glorious ruler, you are giver of peace and settlement, you are accomplisher of a hundred yajnic acts of truth, you are giver of victory and progress to us, you are lover of the land and culture and you are creator of golden wealth, honour and excellence. (Rg. 7-31-3)

719. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः।
कण्वा उक्थेभिर्जरन्ते ॥ ७१९ ॥

Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ. Kaṇvā ukthebhirjarante.

Indra, we too have the same aims and objectives as you. We are your friends and admirers. We know and wish to achieve, and with all words of praise and appreciation, we adore you as others, wise devotees, do. (Rg.8-2-16)

720. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ।
तवेदु स्तोमैश्चिकेत ॥ ७२० ॥

Na ghemanyadā papana vajrinnapaso naviṣṭau. Tavedu stomaiściketa.

Indra, lord of thunder and justice, in the beginning of a new plan, action or programme of holiness, I adore none else but only you. I know only one song of adoration and that is for you alone. (Rg. 8-2-17)

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721. Indra Devata, Medhatithi Kanva and Priyamedha Ṛshi

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति।
यन्ति प्रमादमतन्द्राः ॥ ७२१ ॥

Icchanti devāḥ sunvantaṁ na svapnāya spṛha-yanti. Yanti pramādam atandrāḥ.

Divines of brilliance and holy action love those engaged in creative actions of piety. They care not for dreams and love no dreamers. Active, wakeful and realistic beyond illusion, they achieve the joy of success in life. (Rg. 8-2-18)

722. Indra Devata, Shrutakaksha Ṛshi

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः।
अर्कमर्चन्तु कारवः ॥ ७२२ ॥

Indrāya madvane sutaṁ pari ṣṭobhantu no giraḥ. Arkamarcantu kāravaḥ.

Let all our voices of admiration flow and intensify the soma for the joy of Indra, and let the poets sing songs of adoration for him and celebrate his achievements. (Rg. 8-92-19)

723. Indra Devata, Shrutakaksha Ṛshi

यस्मिन् विश्वा अधि श्रियो रणन्ति सप्त संसदः।
इन्द्रं सुते हवामहे ॥ ७२३ ॥

Yasmin viśvā adhi sriyo. raṇanti sapta saňsa-daḥ. Indraṁ sute havāmahe.

In our soma yajna of life, in meditation, and in the holy business of living, we invoke Indra, in whom

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all beauties and graces abide, whom all the seven seers in yajna adore, in whom all five senses, mind and intelligence subside absorbed, and under whom all the seven assemblies of the world unite, meet and act. (Rg. 8-92-20)

724. Indra Devata, Shrutakaksha Ṛshi

त्रिकद्रुकेषु चेतनं देवासो यज्ञमत्नत।
तमिद्वर्धन्तु नो गिरः ॥ ७२४ ॥

Trikadrukeṣu cetanaṁ devāso yajñamatnata.
Tamidvardhantu no giraḥ.

In three modes of body, mind and soul, the devas, seven senses, the human consciousness and the noble yogis, concentrate on Indra, divine consciousness. In three regions of the universe, noble souls meditate on the universal consciousness of the divine Indra. Thus they perform the yajna of divinity in communion. May all our songs of adoration glorify that supreme consciousness, Indra. (Rg. 8-92-21)

725. Indra Devata, Irimbithi Kanva Ṛshi

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि।
एहीमस्य द्रवा पिब ॥ ७२५ ॥

Ayaṁ ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.

Indra, this soma pure and sanctified on the holy grass of yajna vedi, is dedicated to you. Come fast, you would love it, drink and enjoy, and protect and promote it for the good of all. (Rg. 8-17-11)

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726. Indra Devata, Irimbithi Kanva Ṛshi

शाचिगो शाचिपूजनायं रणाय ते सुतः।
आखण्डल प्र हूयसे॥ ७२६॥

Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.
Ākhaṇḍala pra hūyase.

Lord self-refulgent creator of stars and planets, glorious adorable, this cosmic soma of the universe of your creation is for the joy of life. Therefore, O lord imperishable, you are invoked and adored with love and faith. (Rg. 8-17-12)

727. Indra Devata, Irimbithi Kanva Ṛshi

यस्ते शृङ्गवृषो णपात् प्रणपात् कुण्डपाय्यः।
न्यस्मिन् दध्र आ मनः॥ ७२७॥

Yaste śṛṅgavṛṣo ṇapāt praṇapāt kuṇḍapāyyaḥ.
Nyasmin dadhra ā manaḥ.

O lord, the sun on high which neither falls nor allows others, planets and satellites, to fall is your creation and it is the protector and sustainer of the vault of heaven and the firmament. On this we meditate and concentrate our mind. (Rg. 8-17-13)

728. Indra Devata, Kusidi Kanva Ṛshi

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय।
महाहस्ती दक्षिणेन॥ ७२८॥

Ā tū na indra kṣumantaṁ citraṁ grābhaṁ saṁ gṛbhāya. Mahāhastī dakṣiṇena.

Lord of mighty arms, Indra, gather by your expert

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right hand abundant riches for us which may be full of nourishment, energy, wonderful beauty and grace worth having as a prize possession. (Rg. 8-81-1)

729. Indra Devata, Kusidi Kanva Ṛshi

विद्मा हि त्वा तुविकूर्मिं तुविदेष्णं तुवीमघम्।
तुविमात्रमवोभिः ॥ ७२९ ॥

Vidmā hi tvā tuvikūrmiṁ tuvideṣṇaṁ tuvīmagham. Tuvimātram avobhiḥ.

We know you as lord of universal action, all giving, treasure hold of unbounded wealth and boundless in power and presence with your favour and protections. (Rg. 8-81-2)

730. Indra Devata, Kusidi Kanva Ṛshi

न हि त्वा शूर देवा न मर्तासो दित्सन्तम्।
भीमं न गां वारयन्ते ॥ ७३० ॥

Na hi tvā śūra devā na martāso ditsantam. Bhīmaṁ na gāṁ vārayante.

When you give to bless mankind, no one can stop you, O brave lord, neither mortals nor immortals, just as no one can resist the mighty sun. (Rg. 8-81-3)

731. Indra Devata, Trishoka Kanva Ṛshi

अभि त्वा वृषभा सुते सुतं सृजामि पीतये।
तृम्पा व्यश्नुही मदम् ॥ ७३१ ॥

Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye. Tṛmpā vyaśnuhī madam.

Lord of generous and creative power, when the

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yajna is on and soma is distilled, I prepare the cup and offer you the drink. Pray accept, drink to your heart's content and enjoy the ecstasy of bliss divine. (Rg. 8- 45-22)

732. Indra Devata, Trishoka Kanva Ṛshi

मा त्वा मूरा अविष्यवो मोपहस्वान आ दभन्।
मा कीं ब्रह्मद्विषं वनः ॥ ७३२ ॥

Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.
Mā kīṁ brahmadviṣaṁ vanaḥ.

Let the fools and scoffers never get round you, even if they profess that they are keen to please you, for protection and support. Never support the negationists of knowledge, piety, existence and divinity. (Rg. 8-45-23)

733. Indra Devata, Trishoka Kanva Ṛshi

इह त्वा गोपरीणसं महे मन्दन्तु राधसे।
सरो गौरो यथा पिब ॥ ७३३ ॥

Iha tvā goparīṇasaṁ mahe mandantu rādhase.
Saro gauro yathā piba.

Here may devotees entertain you Indra, lover of light, with milk and soma for the achievement of great competence and success so that you may drink like the thirsty stag drinking at the pool. (Rg. 8-45-24)

734. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम्।
अनाभयिन् ररिमा ते ॥ ७३४ ॥

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Idam vaso sutamandhaḥ pibā supūrṇam-udaram. Anābhayin rarimā te.

O lord of the world's treasure of wealth, honour and excellence, here is this exhilarating soma nectar of love and devotion distilled from the heart and soul. Pray drink of it to your heart's content. We offer it to you, lord beyond fear. (Rg. 8-2-1)

735. Indra Devata, Medhatithi and Priyamedha Ṛshi

नृभिर्धौतः सुतो अश्नैरव्या वारैः परिपूतः ।
अश्वो न निक्तो नदीषु ॥ ७३५ ॥

Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ pari-pūtaḥ. Aśvo na nikto nadīṣu.

Stirred by best of men, crushed and filtered by men of adamantine character, purified and guarded by best of the brave, it is sparkling like sun rays reflected on the river waters. (Rg. 8-2-2)

736. Indra Devata, Medhatithi and Priyamedha Ṛshi

तं ते यवं यथा गोभिः स्वादुमकर्म श्रीणन्तः ।
इन्द्र त्वास्मिन्त्सधमादे ॥ ७३६ ॥

Tam te yavaṁ yathā gobhiḥ svādum akarma śrīṇantaḥ. Indra tvāsmintsadhamāde.

That sparkling soma drink of devotion seasoned with barley, mixed with milk and cream, we, blenders, having prepared it, offer to you in this house of celebration. (Rg. 8-2-3)

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737. Indra Devata, Vishvamitra Gathina Ṛshi

इदं ह्यन्वोजसा सुतं राधानां पते।
पिबा त्वा३स्य गिर्वणः॥ ७३७॥

Idaṁ hyanvojasā sutaṁ rādhānāṁ pate.
Pibā tvā३sya girvaṇaḥ.

O lord and ruler of wealth, power and potential, drink the exciting soma of this generous yajamana, elaborately distilled with vigour and splendour and offered with the voice of homage and reverence. (Rg. 3-51-10)

738. Indra Devata, Vishvamitra Gathina Ṛshi

यस्ते अनु स्वधामसत् सुते नि यच्छ तन्वम्।
स त्वा ममत्तु सोम्य॥ ७३८॥

Yaste anu svadhāmasat sute ni yaccha tanvam.
Sa tvā mamattu somya.

Indra, lord ruler of the world, whatever and whoever be in accord with your power and pleasure, pray control, direct, administer and order the body-politic into settled form, and may all that give you pleasure and satisfaction, lover and creator of soma peace as you are. (Rg. 3-51-11)

739. Indra Devata, Vishvamitra Gathina Ṛshi

प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः।
प्र बाहू शूर राधसा॥ ७३९॥

Pra te aśnotu kukṣyoḥ prendra brahmaṇā śiraḥ.
Pra bāhū śūra rādhasā.

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Indra, heroic lord ruler of the world, whatever you receive into the body of your treasury for asset and energy, may that wealth and energy inspire your mind with knowledge and enlightenment, and strengthen your arms for potential development of the wealth of nations. (Rg. 3-51-12)

740. Indra Devata, Madhucchanda Ṛshi

आ त्वेता नि षीदतेन्द्रमभि प्र गायत।
सखाय स्तोमवाहसः ॥ ७४० ॥

Ā tvetā ni ṣīdatendramabhi pra gāyata.
Sakhāya stomavāhasaḥ.

Friends and celebrants of song divine, come, sit together and join to meditate (on life, divinity, humanity, science and spirituality, and freedom), and sing in thankful praise of Indra, lord of life and energy. (Rg. 1-5-1)

741. Indra Devata, Madhucchanda Ṛshi

पुरूतमं पुरूणामीशानं वार्याणाम्।
इन्द्रं सोमे सचा सुते ॥ ७४१ ॥

Purūtamaṁ purūṇāmīśānaṁ vāryāṇām.
Indraṁ some sacā sute.

Friends and comrades in study and meditation, when you have distilled the essence of soma, life and spirit present at the heart of things, then sing in praise of Indra, closest at hand of things in heaven and earth, and ruler dispenser of the fruits of love and desire. (Rg. 1-5-2)

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742. Indra Devata, Madhucchanda Ṛshi

स घा नो योग आ भुवत् स राये स पुरन्ध्या।
गमद् वाजेभिरा स नः ॥ ७४२ ॥

Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.
Gamad vājebhirā sa naḥ.

Indra, life and energy of the universe, is at the heart of our meditation. That is the spirit and secret of the wealth of the world. That is the inspiration at the centre of our thought and intelligence. May that lord of life and energy come and bless us with gifts of knowledge and power in our joint endevours. (Rg. 1-5-3)

743. Indra Devata, Ajigarti Shunahshepah Ṛshi

योगेयोगे तवस्तरं वाजेवाजे हवामहे।
सखाय इन्द्रमूतये ॥ ७४३ ॥

Yoge yoge tavastaraṁ vāje vāje havāmahe.
Sakhāya indramūtaye.

Friends together and friends of Indra ever stronger and mightier, in every act of production and progress and in every battle for protection and preservation, we call upon Indra for defence and victory for well-being. (Rg. 1-30-7)

744. Indra Devata, Ajigarti Shunahshepah Ṛshi

अनु प्रत्नस्यौकसो हुवे तुविप्रतिं नरम्।
यं ते पूर्वं पिता हुवे ॥ ७४४ ॥

Anu pratnasyaukaso huve tuvipratiṁ naram.
Yaṁ te pūrvaṁ pitā huve.

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I invoke and call upon the Primeval Man, eternal father, who creates this multitudinous existence from the eternal womb of nature, the same whom our original forefathers invoked and worshipped. (Rg. 1-30-9)

745. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरूतिभिः।
वाजेभिरुप नो हवम्॥ ७४५॥

Ā ghā gamad yadi śravat sahasriṇībhir ūtibhiḥ.
Vājebhirupa no havam.

If Indra hears our call, let Him come, we pray, with a thousand ways of protection and progress of prosperity and well-being. (Rg. 1-30-8)

746. Indra Devata, Narada Kanva Ṛshi

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम्।
विदे वृधस्य दक्षस्य महाँ हि षः॥ ७४६॥

Indra suteṣu someṣu kratuṁ punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahāň hi ṣaḥ.

When a special yajnic programme for the realisation of special knowledge, power and expertise in a particular field is completed with hymns of thanks and praise to divinity, then Indra, lord omnipotent and omniscient, sanctifies the joint endeavour of holiness and blesses the programme with success. Great is he. (Rg. 8-13-1)

747. Indra Devata, Narada Kanva Ṛshi

स प्रथमे व्योमनि देवानां सदने वृधः।
सुपारः सुश्रवस्तमः समप्सुजित्॥ ७४७॥

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Sa prathame vyomani devānāṁ sadane vṛdhaḥ. Supāraḥ suśravastamaḥ samapsujit.

At the first expansive manifestation of space, at the centre of all divine mutations of nature, he is the efficient cause of nature's evolution, supreme pilot, most abundant and most glorious, omnipotent victor over conflicts and negativities in the way of evolution of nature and humanity in relation to will and action. (Rg. 8-13-2)

748. Indra Devata, Narada Kanva Ṛshi

तमु हुवे वाजसातय इन्द्रं भराय शुष्मिणम्।
भवा नः सुम्ने अन्तमः सखा वृधे॥ ७४८॥

Tamu huve vājasātaya indraṁ bharāya śuṣmiṇaṁ. Bhavā naḥ sumne antamaḥ sakhā vṛdhe.

That Indra, potent and abundant, I invoke for victory in the race for life, for growth and fulfilment. O lord, be our friend, our innermost centre of conscience for our progress, peace and all round well being. (Rg. 8-13-3)

749. Agni Devata, Vamadeva Maitravaruni Ṛshi

एना वो अग्निं नमसोर्जो नपातमा हुवे।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम्॥ ७४९॥

Enā vo agniṁ namasorjo napātam āhuve. Priyaṁ cetiṣṭham aratim svadhvaraṁ viśvasya dūtam amṛtam.

O people, for your sake, with food, homage and self-surrender, I invoke and serve Agni, giver of light

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and fire of life, product as well as the source of unfailing energy, strength and power, cherished and valuable friend, most enlightened and constant agent of the holiest programmes of love and non-violent development, and imperishable carrier and messenger of world communications. (Rg. 7-16-1)

750. Agni Devata, Vamadeva Ṛshi

स योजते अरुषा विश्वभोजसा स दुद्रवत् स्वाहुतः। सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम्॥ ७५०॥

Sa yojate aruṣā viśvabhojasā sa dudravat svāhutaḥ. Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām.

That Agni, leading power of nature and humanity, uses bright natural elements of universal value such as sun rays, fire and water, like horses harnessed to the chariot, and, when invoked and raised, would move at the fastest speed. He is the master of natural knowledge and natural materials, adorable, noble and potent worker, and the accomplisher of means, materials and projects of humanity for common success and progress. (Rg. 7-16-2)

751. Usha Devata, Vasishtha Maitravaruni Ṛshi

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः। अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ ७५१॥

Pratyu adarśyāyatyū३cchantī duhitā divaḥ. Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.

The great and glorious dawn, child of the light of divinity, is seen rising, dispelling mists and darkness, and illuminates with light the world of our actions,

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brilliant guide as she is for the day. (Rg. 7-81-1)

752. Usha Devata, Vasishtha Maitravaruni Ṛshi

उदुस्त्रियाः सृजते सूर्यः सचा उद्यन्नक्षत्रमर्चिवत्।
तवेदुषो व्युषि सूर्यस्य च सं भक्तेन गमेमहि॥ ७५२ ॥

Udusriyāḥ sṛjate sūryaḥ sacā udyan nakṣatra-marcivat. Taveduṣo vyuṣi sūryasya ca saṁ bhaktena gamemahi.

And then the sun, friend and associate together, takes over and, blazing with splendour, sends forth radiations of light and illuminates the planet earth. O dawn, in your original revelation of light divine and in the solar radiations, we pray, let us abide and act with faith and delightful experience of the illumination. (Rg. 7-81-2)

753. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना।
अयं वामह्वेऽवसे शचीवसू विशंविशं हि गच्छथः ॥ ७५३ ॥

Imā u vāṁ diviṣṭaya usrā havante aśvinā. Ayaṁ vāmahve'vase śacīvasū viśaṁviśaṁ hi gacchathaḥ.

Brilliant Ashvins, these yajakas dedicated to life divine invoke and call upon you for light, and I too, O versatile commanders of the wealth of knowledge, power and vision, invite you and pray for protection and advancement since you visit and bless every individual and every community. (Rg. 7-74-1)

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754. Ashvinau Devate, Vasishtha Maitravaruni Ṛshi

युवं चित्रं ददथुर्भोजनं नरा चोदेथां सूनृतावते।
अर्वाग्रथं समनसा नि यच्छतं पिबतं सोम्यं मधु॥ ७५४॥

Yuvaṁ citraṁ dadathur bhojanaṁ narā codethāṁ sūnṛtāvate. Arvāgrathaṁ samanasā ni yacchataṁ pibataṁ somyaṁ madhu.

O leading lights of humanity, you provide wonderful food for the body, mind and soul, provide inspiration and incentive for the man of truth and rectitude. With an equal mind with us all, bring up your chariot, add to the joy of the community and share the honey sweets of peace and pleasure. (Rg. 7-74-2)

755. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अस्य प्रत्नामनु द्युतं शुक्रं दुदुह्रे अह्रयः।
पयः सहस्त्रसामृषिम्॥ ७५५॥

Asya pratnāmanu dyutaṁ śukraṁ duduhre ahrayaḥ. Payaḥ sahasrasāmṛṣim.

Men of vision and science of yajna, in pursuit of the ancient and eternal Vedic tradition of this lord of light, peace and purity, distil the brilliant, pure and powerful and visionary knowledge of a thousandfold nourishing and inspiring gifts of existence.(Rg.9-54-1)

756. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं सूर्यइवोपदृगयं सरांसि धावति।
सप्त प्रवत आ दिवम्॥ ७५६॥

Ayaṁ sūrya ivopadṛgayaṁ sarāňsi dhāvati. Sapta pravata ā divam.

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This Soma, like the sun, all watching and illuminating, sets rivers, seas and energies aflow, pervading therein on earth and in the seven-fold light of the sun upto the regions of light. (Rg. 9-54-2)

757. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अयं विश्वानि तिष्ठति पुनानो भुवनोपरि।
सोमो देवो न सूर्यः॥ ७५७॥

Ayaṁ viśvāni tiṣṭhati punāno bhuvanopari.
Somo devo na sūryaḥ.

This Soma, lord of light, peace and power, pure and purifying, pervades all regions of the universe in and above, like the divine light which illuminates all regions of the universe. (Rg. 9-54-3

758. Pavamana Soma Devata, Asita Kashyapa Amahuyu Ṛshi

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः।
हरिः पवित्रे अर्षति॥ ७५८॥

Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

759. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

एष प्रत्नेन मन्मना देवो देवेभ्यस्परि।
कविर्विप्रेण वावृधे॥ ७५९॥

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Eṣa pratnena manmanā devo devebhyaspari.
Kavir vipreṇa vāvṛdhe.

This divine Soma, light and vision of the world, self-realised by the sages and glorified with ancient and eternal hymns of the Veda, vibrates for them in the heart and soul and sanctifies them with showers of heavenly bliss. (Rg. 9-42-2)

760. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यसे।
क्रन्दं देवाँ अजीजनः ॥ ७६० ॥

Duhānaḥ pratnamitpayaḥ pavitre pari ṣicyase.
Krandaṁ devām̐ ajījanaḥ.

Creating the eternal life-giving food of divine ecstasy for the soul, the presence of blissful Soma vibrates in the heart of the celebrant and, calling out as if loud and bold, awakens the dormant divine potentialities of the devotee to active possibilities. (Rg. 9-42-4)

761. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उप शिक्षापतस्थुषो भियसमा धेहि शत्रवे।
पवमान विदा रयिम् ॥ ७६१ ॥

Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.
Pavamāna vidā rayim.

O lord of purity, those who stay far off, bring close and instruct; those who are negative, strike with fear; bring wealth, honour and excellence for life.(Rg. 9-19-6)

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762. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
इन्दुं देवा अयासिषुः ॥ ७६२ ॥

Upo ṣu jātamapturaṁ gobhirbhaṅgaṁ pari-ṣkṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg.9-61-13)

763. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

उपास्मै गायता नरः पवमानायेन्दवे।
अभि देवाँ इयक्षते ॥ ७६३ ॥

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāň iyakṣate.

O leading lights of humanity, to win the wealth of life's joy, work and sing in thanks and adoration for this infinite fount of pure bliss which overflows and yearns to join and inspire the noble creative performers of yajna. (Rg. 9-11-1)

764. Pavamana Soma Devata, Trita Aptya Ṛshi

प्र सोमासो विपश्चितोऽपो नयन्त ऊर्मयः।
वनानि महिषाइव ॥ ७६४ ॥

Pra somāso vipaścito'po nayanta ūrmayaḥ. Vanāni mahiṣā iva.

Just as waves of water rise to the moon and great

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men strive for things of beauty and goodness, so do inspired learned sages, lovers of dynamic peace and goodness, move forward to realise the supreme power and Spirit of the Vedic hymns. (Rg. 9-33-1)

765. Pavamana Soma Devata, Trita Aptya Ṛshi

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन्॥ ७६५॥

Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.
Vājaṁ gomantamakṣaran.

Just as pure, powerful, brown nectar streams of soma shower milky energies to fill the casks of exhilarating drink for the aspirants, so do seasoned self-realised scholars and teachers of Vedic knowledge and experience, pure at heart and clairvoyant in vision and intelligence, let flow powerful exhilarating streams of knowledge and enlightenment in channels of truth, law and immortality for competent and conscientious seekers of life's fulfilment. (Rg. 9-33-2)

766. Pavamana Soma Devata, Trita Aptya Ṛshi

सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमा अर्षन्तु विष्णवे॥ ७६६॥

Sutā indrāya vāyave varūṇāya marudbhyaḥ.
Somā arṣantu viṣṇave.

Knowledge, wisdom and expertise, valuable and blissful as soma, collected and refined by sages and scholars of vision and experience, flows on for Indra, the ruling soul, Vayu, the vibrant people, Varuna, powers of judgement and dispensation, Maruts, stormy warriors,

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and Vishnu, universal sustaining powers of life and humanity. (Rg. 9-33-3)

767. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा। अंशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम्॥ ७६७॥

Pra soma devavītaye sindhurna pipye arṇasā. Aṅśoḥ payasā madiro na jāgṛviracchā kośaṁ madhuścutam.

O Soma, be full with the liquid spirit of joy like the sea which is full with the flood of streams and rivers, and, like the very spirit of ecstasy overflowing with delicious exuberance of light divine, ever awake, flow into the devotee's heart blest with the honeyed joy of divinity. (Rg. 9-107-12)

768. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

आ हर्यतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः। तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गभस्त्योः॥ ७६८॥

Ā haryato arjuno atke avyata priyaḥ sūnurna marjyaḥ. Tamīṁ hinvantyapaso yathā rathaṁ nadīṣvā gabhastyoḥ.

Dear, loved and fascinating, Soma emerges in transparent unsullied form, winsome worth refinement like a child's and inspiring as a sanative. Devotees

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stimulate it with holy karma, a thing beautiful and inspiring, and let it join and flow in the streams of thought and action between their intellect and emotion and their prana and apana energies. (Rg. 9-107-13)

769. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम्।
सुता विदथे अक्रमुः ॥ ७६९ ॥

Pra somāso madacyutaḥ śravase no magho-nām. Sutā vidathe akramuḥ.

May the streams of soma, nectar sweet and exhilarating, distilled and sanctified in yajna, flow for the safety, security and fame of our leading lights of honour, power and excellence. (Rg. 9-32-1)

770. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

आदीं हंसो यथा गणं विश्वस्यावीवशन्मतिम्।
अत्यो न गोभिरज्यते ॥ ७७० ॥

Ādīm haṅso yathā gaṇam viśvāsyā-vīvaśan matim. Atyo na gobhirajyate.

And just as a hansa bird joins its flock and just as a horse is controlled by reins to reach the destination, so does the soul, having controlled and concentrated all senses, mind and intelligence, rise and join the presence of Divinity, its ultimate haven and home. (Rg. 9-32-3)

771. Pavamana Soma Devata, Shyavashva Atreya Ṛshi

आदीं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये ॥ ७७१ ॥

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Ādīm tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indumindrāya pītaye.

And the vibrant thoughts and words of the sage beyond three fold bondage of body, mind and soul, with all perceptions of sense and conceptions of mind concentrated, rise, reach and exalt the lord of peace and joy, destroyer of suffering, for the enlightenment and ecstasy of the human soul. (Rg. 9-32-2)

772. Pavamana Soma Devata, Agni Chakshusha Ṛshi

अया पवस्व देवयू रेभन् पवित्रं पर्येषि विश्वतः।
मधोर्धारा असृक्षत॥ ७७२ ॥

Ayā pavasva devayū rebhan pavitram paryeṣi viśvataḥ. Madhordhārā asṛkṣata.

Thus vibrate, purify and flow, friend of sages and divines, releasing these honey streams of joy, and go on eloquent to bless the pure heart all round all ways in the world. (Rg. 9-106-14)

773. Pavamana Soma Devata, Agni Chakshusha Ṛshi

पवते हर्यतो हरिरति ह्वरांसि रंह्या।
अभ्यर्ष स्तोतृभ्यो वीरवद्यशः॥ ७७३ ॥

Pavate haryato harir ati hvarāṅsi raṅhyā.
Abhyarṣant-stotṛbhyo vīravadyaśaḥ.

The beauteous and beatific divine saviour spirit of Soma vibrates, purifies and flows with tremendous force, casting off all crookedness and contradictions, and overflowing with valour, honour and excellence for the celebrants and their heroic progeny for generations. (Rg. 9-106-13)

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774. Pavamana Soma Devata, Vaishvamitra Vachya or Prajapati Ṛshi

प्र सुन्वानायान्धसो मर्त्तो न वष्ट तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ ७७४॥

Pra sunvānāyāndhaso martto na vaṣṭa tad-vacaḥ. Apa śvānam arādhasaṁ hatā makham na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

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CHAPTER–3

775. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

पवस्व वाचो अग्रियः सोम चित्राभिरूतिभिः।
अभि विश्वानि काव्या ॥ ७७५ ॥

Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.
Abhi viśvāni kāvyā.

O Soma, you are the leading light. With various and wonderful modes of protection and preservation, purify and sanctify the speech of humanity and let it flow free and fine. Be the same preserver, sanctifier and promoter of all the art and literature of the world. (Rg. 9-62-25)

776. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

त्वं समुद्रिया अपोऽग्रियो वाच ईरयन्।
पवस्व विश्वचर्षणे ॥ ७७५ ॥

Tvaṁ samudriyā apo'griyo vāca īrayan.
Pavasva viśvacarṣaṇe.

O mover, shaker and inspirer of the world, you are the first and foremost leading light, flow forth purifying, sanctifying and energising the oceanic vapours and waters of space, and inspiring and preserving the eternal Word and the speech, manners and cultures of the world of humanity. (Rg. 9-62-26)

777. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे।
तुभ्यं धावन्ति धेनवः ॥ ७७७ ॥

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Tubhyemā bhuvanā kave mahimne soma tasthire. Tubhyaṁ dhāvanti dhenavaḥ.

O Soma, lord of omniscient vision and creation, these world regions of the universe abide in constant steadiness in homage to you, and the seas on earth and in space roll in honour to you. (Rg. 9-62-27)

778. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने।
विश्वा अप द्विषो जहि॥ ७७८ ॥

Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane. Viśvā apa divṣo jahi.

Soma, lord of purity and generosity, light and splendour, served and realised through yajnic life, protect and purify us, help us join the community of honour and excellence, ward off and eliminate all malignity, jealousy and enmity from our life. (Rg. 9-61-28)

779. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्य ते सख्ये वयं सासह्याम पृतन्यतः।
तवेन्दो द्युम्न उत्तमे॥ ७७९ ॥

Yasya te sakhye vayaṁ sāsahyāma pṛtanyataḥ. Tavendo dyumna uttame.

O lord of truth, beauty and generosity, within the fold of your friendship and in the state of your highest honour and excellence, let us face and win over all the adversaries. (Rg. 9-61-29)

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780. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

या ते भीमान्यायुधा तिग्मानि सन्ति धूर्वणे।
रक्षा समस्य नो निदः ॥ ७८० ॥

Yā te bhīmānyāyudhā tigmāni santi dhūrvaṇe.
Rakṣā samasya no nidaḥ.

Whatever are your sharpest and most awful weapons for the destruction of destroyers, with those weapons, pray, protect us against all maligners and enemies. (Rg. 9-61-30)

781. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः।
वृषा धर्माणि दध्रिषे ॥ ७८१ ॥

Vṛṣā soma dyumām̐ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.

O Soma, divine spirit of peace and prosperity, you are virile, omnipotent and generous, refulgent and abundant giver of light, self-committed to showers of generosity for humanity and all life in existence. O generous and mighty lord, you alone ordain, maintain and sustain the laws of Dharma in nature and humanity. (Rg. 9-64-1)

782. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

वृष्णस्ते वृष्ण्यं शवो वृषा वनं वृषा सुतः।
स त्वं वृषन्वृषेदसि ॥ ७८२ ॥

Vṛṣṇaste vṛṣṇyaṁ śavo vṛṣā vanaṁ vṛṣā sutaḥ.
Sa tvaṁ vṛṣan vṛṣedasi.

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Generous as you are, your strength rains in showers, generous is your plenitude, generous is the bliss of your joy and ecstasy. Eternal truth, shower of generosity, truly you are the ultimate generous giver of the joy of life. (Rg. 9-64-2)

783. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

अश्वो न चक्रदो वृषा सं गा इन्दो समर्वतः।
वि नो राये दुरो वृधि॥ ७८३॥

Aśvo na cakrado vṛṣā sam gā indo samarvataḥ. Vi no rāye duro vṛdhi.

Like the roar of thunder you are loud and bold in manifestation in existence. O dynamic presence of infinite light and generous flow of energy, you pervade and energise our perceptions and our will for action and advancement. Pray open and widen the doors of wealth, honour and excellence for us all. (Rg. 9-64-3)

784. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे।
पवमान स्वर्दृशम्॥ ७८४॥

Vṛṣā hyasi bhānunā dyumantaṁ tvā havāmahe. Pavamāna svardṝśam.

O lord of purity, purifier and sanctifier of heart and soul, you are supremely generous and refulgent by your own light and glory. We, celebrants by our holiest thoughts and words, invoke and adore you for the light and wisdom of your divine glory and generosity. (Rg. 9-65-4)

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785. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः।
द्रोणे सधस्थमश्नुषे ॥ ७८५ ॥

Yadadbhiḥ pariṣicyase marmṛjyamana āyubhiḥ. Droṇe sadhastham aśnuṣe.

O soul of peace and purity, when you are honoured and anointed by yajakas with the waters of divine sanctity, refined with the light of knowledge and tempered by yajnic fire, then by virtue of your own progress you attain to your real, innate and rightful position in society. (Rg. 9-65-6)

786. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ पवस्व सुवीर्यं मन्दमानः स्वायुध।
इहो ष्विन्दवा गहि॥ ७८६ ॥

Ā pavasva suvīryaṁ mandamānaḥ svāyudha. Iho ṣvindavā gahi.

O divine spirit of peace, purity and abundance, joyous wielder of noble arms, come to us and let pure, creative courage and virility flow in abundance for us. (Rg. 9-65-5)

787. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानस्य ते वयं पवित्रमभ्युन्दतः।
सखित्वमा वृणीमहे॥ ७८७ ॥

Pavamānasya te vayaṁ pavitram abhyundataḥ. Sakhitvamā vṛṇīmahe.

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O Soma, pure and purifying lord and ruler of life, the streams of your peace, plenty and piety overflow. We pray for abiding love and friendship with you. (Rg. 9-61-4)

788. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

ये ते पवित्रमूर्मयोऽभिक्षरन्ति धारया।
तेभिर्नः सोम मृडय॥ ७८८ ॥

Ye te pavitram ūrmayo'bhikṣaranti dhārayā.
Tebhirnaḥ soma mṛḍaya.

The streams of your piety, purity, peace and plenty rain in showers for the pure heart and soul in humanity. O Soma, with those showers, pray bless us with happiness, prosperity and all round well being. (Rg. 9-61-5)

789. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स नः पुनान आ भर रयिं वीरवतीमिषम्।
ईशानः सोम विश्वतः॥ ७८९ ॥

Sa naḥ punāna ā bhara rayiṁ vīravatīm iṣam.
Īśānaḥ soma viśvataḥ.

O Soma, lord ruler and benefactor of the entire world, pure and purifier of all, bring us food and energy for body, mind and soul, versatile wealth and power abounding in brave and heroic progeny for future generations. (Rg. 9-61-6)

790. Agni Devata, Kanva Medhatithi Ṛshi

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम्।
अस्य यज्ञस्य सुक्रतुम्॥ ७९० ॥

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Agnim̐ dūtam̐ vṛṇīmahe hotāram̐ viśvavedasam. Asya yajñasya sukratum.

We choose Agni, the fire, as prime power of social yajna, which carries the fragrance of yajna universally across the earth, the sky and even to the heavens, and which is the chief creator of prosperity and maker of beautiful forms. (Rg. 1-12-1)

791. Agni Devata, Kanva Medhatithi Ṛshi

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम्।
हव्यवाहं पुरुप्रियम्॥ ७९१ ॥

Agnimagnim̐ havīmabhiḥ sadā havanta viśpa-tim. Havyavāham̐ purupriyam.

We choose Agni visible and invisible, and invoke it with faith and holy action, Agni which is the protector of the people, carrier of yajnic fragrance, and favourite of the wise. (Rg. 1-12-2)

792. Agni Devata, Kanva Medhatithi Ṛshi

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे।
असि होता न ईड्यः॥ ७९२ ॥

Agne devām̆ ihā vaha jajñāno vṛktabarhiṣe. Asi hotā na īḍyaḥ.

Agni, omniscient and omnipresent power, bring us here the brilliant divine gifts of yajna for the pure at heart. You alone are the chief priest and performer of the yajna of creation. You alone are adorable. (Rg. 1-12-3)

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793. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

मित्रं वयं हवामहे वरुणं सोमपीतये।
या जाता पूतदक्षसा॥ ७९३॥

Mitraṁ vayaṁ havāmahe varuṇaṁ somapītaye.
Yā jātā pūtadakṣasā.

For the creation, preservation and promotion of soma, peace and joy of life, we invoke Mitra and Varuna, life energies of prana and udana in systemic circulation, which are purifying, vitalising and enlightening for the body, mind and soul. (Rg. 1-23-4)

794. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती।
ता मित्रावरुणा हुवे॥ ७९४॥

Ṛtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.
Tā mitrāvaruṇā huve.

For our enlightenment and spiritual advancement, we invoke Mitra and Varuna, light of the sun and motive energy of the wind, both guardians of the light of truth and natural laws of Divinity, which, by that very light of truth, extend the operation of that law in the Lord's creation upto the mind and soul of humanity. (Rg. 1-23-5)

795. Mitra-Varunau Devate, Kanva Medhatithi Ṛshi

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः।
करतां नः सुराधसः॥ ७९५॥

Varuṇaḥ prāvitā bhuvan mitro viśvābhir ūtibhiḥ. Karatāṁ naḥ surādhasaḥ.

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Varuna is breath of air, and Mitra, light of the sun, with energies and all the vitalities and immunities of human life and prosperity. May they both help us rise to the noblest wealth of body, mind and soul (Rg. 1-23-6)

796. Indra Devata, Madhucchanda Ṛshi

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः।
इन्द्रं वाणीरनूषत॥ ७९६ ॥

Indram id gāthino bṛhad indram arkebhir arkiṇaḥ. Indraṁ vāṇīr anūṣata.

The singers of Vedic hymns worship Indra, infinite lord of the expansive universe, Indra, the sun, lord of light, Indra, vayu, maruts, currents of energy, and Indra, the universal divine voice, with prayers, mantras, actions and scientific research. (Rg. 1-7-1)

797. Indra Devata, Madhucchanda Vishwamitra Ṛshi

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा।
इन्द्रो वज्री हिरण्ययः॥ ७९७ ॥

Indra iddharyoḥ sacā sammiśla ā vacoyujā. Indro vajrī hiraṇyayaḥ.

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

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798. Indra Devata, Madhucchanda Vishwamitra Ṛshi

इन्द्र वाजेषु नोऽव सहस्त्रप्रधनेषु च।
उग्र उग्राभिरूतिभिः॥ ७९८॥

Indra vājeṣu no'va sahasrapradhaneṣu ca.
Ugra ugrābhirūtibhiḥ.

Indra, lord of light and omnipotence, in a thousand battles of life and prize contests, protect us with bright blazing ways of protection and advancement. (Rg.1-7-4)

799. Indra Devata, Madhucchanda Ṛshi

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि।
वि गोभिरद्रिमैरयत्॥ ७९९॥

Indro dīrghāya cakṣasa ā sūryaṁ rohayaddivi.
Vi gobhir adrim airayat.

Indra, lord omnipotent, raised the sun high up in the heavens for expansive light and vision. With the rays of the sun, He forms and moves the cloud for rain. (Rg. 1-7-3)

800. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

इन्द्रे अग्ना नमो बृहत् सुवृक्तिमेरयामहे।
धिया धेना अवस्यवः॥ ८००॥

Indre agnā namo bṛhat suvṛktimerayāmahe.
Dhiyā dhenā avasyavaḥ.

Salutations and high honour to Indra and Agni, leading lights of action and advancement with enlightenment. Let us offer them high praise and

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gratitude in the best of words with the best of thoughts. We need protection, and they are protectors and guides in our course of progress. (Rg. 7-94-4)

801. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

ता हि शश्वन्त ईडत इत्था विप्रास ऊतये।
सबाधो वाजसातये॥ ८०१ ॥

Tā hi śaśvanta īḍata itthā viprāsa ūtaye.
Sabādho vājasātaye.

Beset with difficulties, saints and sages, scholars and pioneers always look up to them and thus pray for protection and guidance to move further and win their goal. (Rg. 7-94-5)

802. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

ता वां गीर्भिर्विपन्युवः प्रयस्वन्तो हवामहे।
मेधसाता सनिष्यवः॥ ८०२ ॥

Tā vām gīrbhirvipanyavaḥ prayasvanto havā-mahe. Medhasātā saniṣyavaḥ.

With songs of praise, bearing homage and havi for the holy fire, we invoke and invite you to our yajna in search of higher initiative and further self advancement. (Rg. 7-94-6)

803. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

वृषा पवस्व धारया मरुत्वते च मत्सरः।
विश्वा दधान ओजसा॥ ८०३ ॥

Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
Viśvā dadhāna ojasā.

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O lord of absolute abundance and creativity, sustainer of all worlds of existence by absolute power and grandeur, you are all bliss for the people of vibrancy, action and gratitude. Pray bring us showers of peace, purity and power for the good life. (Rg. 9-65-10)

804. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

तं त्वा धर्त्तारमोण्यो३ः पवमान स्वर्दृशम्।
हिन्वे वाजेषु वाजिनम्॥ ८०४॥

Tam tvā dharttāram oṇyo३ḥ pavamāna svar-dṛśam. Hinve vājeṣu vājinam.

That lord sustainer of earth and heaven, pure and purifying sanctifier, watchful guardian and giver of bliss, absolute victor in the evolutionary battles of existence, we invoke, exalt and glorify for our good and advancement. (Rg. 9-65-11)

805. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

अया चित्तो विपानया हरिः पवस्व धारया।
युजं वाजेषु चोदय॥ ८०५॥

Ayā citto vipānayā hariḥ pavasva dhārayā. Yujam vājeṣu codaya.

Invoked and moved by this earnest and vibrant adoration, pray bless us with this shower of purity, peace and bliss. You are the destroyer of want and suffering. Pray inspire, strengthen and fortify the friend, your instrument, in the battles of life. (Rg. 9-65-12)

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806. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

वृषा शोणो अभिकनिक्रदद् गा नदयन्नेषि पृथिवीमुत द्याम्। इन्द्रस्येव वग्नुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम्॥ ८०६॥

Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi pṛthivīmuta dyām. Indrasyeva vagnurā ṣṛṇva ājau pracodayannarṣasi vācamemām.

Generous, joyous and refulgent Soma spirit divine pervades the stars and planets and vibrates in the sun rays, making the heaven and earth resound. It is the very voice of Indra, lord omnipotent, heard in the dynamics of existence, awakening the spirit, and it inspires this holy speech to burst forth in adoration. (Rg. 9-97-13)

807. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

रसाय्यः पयसा पिन्वमान ईरयन्नेषि मधुमन्तमंशुम्। पवमान सन्तनिमेषि कृण्वन्निन्द्राय सोम परिषिच्यमानः॥ ८०७॥

Rasāyyaḥ payasā pinvamāna īrayanneṣi madhumantam aṅśum. Pavamāna santanimeṣi kṛṇvannindrāya soma pariṣicyamānaḥ.

O Soma, stream of divine joy exalted with songs of praise, inspiring honey sweets of vital growth and enlightenment, you go forward, pure and purifying, and release continuous showers of ecstasy for the soul for its grandeur and glory when you are honoured and adored by the celebrants. (Rg. 9-97-14)

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808. Pavamana Soma Devata, Upamanyu Vasishtha Ṛshi

एवा पवस्व मदिरो मदायोदग्राभस्य नमयन् वधस्नुम्।
परि वर्णं भरमाणो रुशन्तं गव्युर्नो अर्ष परि सोम सिक्तः॥८०८॥

Evā pavasva madiro madāyodagrābhasya namayan vadhasnum. Pari varṇaṁ bharamāṇo ruśantaṁ gavyurno arṣa pari soma siktaḥ.

Thus vibrate and flow on, spirit of ecstasy, for joy, bending and breaking the clouds which hold up the rain and radiations of light, and, bearing bright light and illuminative varieties of knowledge, continue to flow on, O Soma, generous and exalted presence, lover of showers and light and bearer of the bolt of power and force to strike down the negativities. (Rg. 9-97-15)

809. Indra Devata, Shamyu Barhaspatya Ṛshi

त्वामिद्धि हवामहे सातौ वाजस्य कारवः।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः॥८०९॥

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvāṁ Vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food, energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life. (Rg. 6-46-1)

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810. Indra Devata, Shamyu Barhaspatya Ṛshi

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे॥ ८१०॥

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation. (Rg. 6-46-2)

811. Indra Devata, Praskanva Kanva Ṛshi

अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति॥ ८११॥

Abhi pra vaḥ surādhasamindramarca yathā vide. Yo jaritṛbhyo maghavā purūvasuḥ saha-sreṇeva śikṣati.

To the best of your intention and purpose and for whatever you wish to achieve, pray to Indra, lord of glory, world power and promotion and means of success, who gives a thousandfold wealth, honour and excellence to his celebrants. (Rg. 8-49-1)

812. Indra Devata, Praskanva Kanva Ṛshi

शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि दाशुषे।
गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः॥ ८१२॥

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Śatānīkeva pra jigāti dhṛṣṇuyā hanti vṛtrāṇi dāśuṣe. Gireriva pra rasā asya pinvire datrāṇi purubhojasaḥ.

Like the commander of a hundred armies, with his power and force, Indra rushes forward to fight and win, and he destroys the demons of darkness and want for the charitable giver. The gifts of this universal giver of food and sustenance feed and support humanity like streams flowing down from the mountains. (Rg. 8-49-2)

813. Indra Devata, Nrmedha Angirasa Ṛshi

त्वामिदा ह्यो नरोऽपीप्यन् वज्रिन् भूर्णयः।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि॥ ८१३॥

Tvāmidā hyo naro'pīpyan vajrin bhūrṇayaḥ. Sa indra stomavāhasa iha śrudhyupa svasaramā gahi.

Indra, lord of mind and soul, wielder of adamantine will and energy, zealous celebrants and leading lights serve and adore you today as ever before in the past. Thus adored and contemplated, listen to the prayers of the devotees in meditation, come and arise in your own abode of the sage's heart. (Rg. 8-99-1)

814. Indra Devata, Nrmedha Angirasa Ṛshi

मत्स्वा सुशिप्रिन् हरिवस्तमीमहे त्वया भूषन्ति वेधसः।
तव श्रवांस्युपमान्युक्थ्य सुतेष्विन्द्र गिर्वणः॥ ८१४॥

Matsvā suśiprin harivas tamīmahe tvayā bhūṣanti vedhasaḥ. Tava śravāñsyupamānyukthya suteṣvindra girvaṇah.

O lord of golden glory, moving and manifesting by vibrations of joyous energy, arise and exult in the

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heart. You alone, the wise sages exalt and glorify. Indra, lord adorable in song, when the yajnic communion of meditation is fulfilled, the vibrations of your ecstatic presence are ideal and admirable. (Rg. 8-99-2)

815. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

यस्ते मदो वरेण्यस्तेना पवस्वान्धसा।
देवावीरघशंसहा ॥ ८१५ ॥

Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīraghaśañsahā.

The soma ecstasy that's yours, that is the highest love of our choice. Flow on, radiate, and sanctify us beyond satiation with light divine for the soul, protector and saviour as you are of the holy and destroyer of sin and evil for the good. (Rg. 9-61-19)

816. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

जघ्निर्वृत्रममित्रियं सस्निर्वाजं दिवेदिवे।
गोषातिरश्वसा असि ॥ ८१६ ॥

Jaghnirvṛtramamitriyaṁ sasnirvājaṁ divedive.
Goṣātiraśvasā asi.

Soma, power and peace of divinity, destroyer of the evil and darkness of negative forces, constant catalytic force of nature in creative evolution day in and day out, you are the giver of earthly life and dynamic motion for onward progress. (Rg. 9-61-20)

817. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

सम्मिश्लो अरुषो भुवः सूपस्थाभिर्न धेनुभिः।
सीदं च्छ्येनो न योनिमा ॥ ८१७ ॥

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Sammiślo aruṣo bhuvaḥ sūpasthābhirna dhenubhiḥ. Sīdañ cchyeno na yonimā.

Be bright and blazing, integrated with creative powers of growth, perception and imagination, sojourning over space and time yet resting in your seat at the centre of existence. (Rg. 9-61-21)

818. Pavamana Soma Devata, Nahusha Manava Ṛshi

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे॥८१८॥

Ayaṁ pūṣā rayirbhagaḥ somaḥ punāno arṣati. Patirviśvasya bhūmano vyakhyadrodasī ubhe.

It is Pusha, life-sustaining and nourishing protector, wealth and honour of the world, power and the glory, Soma that is pure and purifying, ever going forward with the world. It is the master, sustainer and ruler of the vast expansive universe and illuminates both heaven and earth. (Rg. 9-101-7)

819. Pavamana Soma Devata, Nahusha Manava Ṛshi

समु प्रिया अनूषत गावो मदाय घृष्वयः।
सोमासः कृण्वते पथः पवमानास इन्दवः॥८१९॥

Samu priyā anūṣata gāvo madāya ghṛṣvayaḥ. Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.

Dear daring voices exalt and extol Soma for the sheer joy of illumination. Indeed men of Soma vision and courage, blazing brilliant, pure, purifying and pursuing, create and carve their own paths of progress. (Rg. 9-101-8)

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820. Pavamana Soma Devata, Nahusha Manava Ṛshi

य ओजिष्ठस्तमा भर पवमान श्रवाय्यम्।
यः पञ्च चर्षणीरभि रयिं येन वनामहे॥ ८२०॥

Ya ojiṣṭhastamā bhara pavamāna śravāyyam.
Yaḥ pañca carṣaṇīrabhi rayim yena vanāmahe.

O pure and purifying Soma, bring us honour and excellence most lustrous and renowned, valued among all the five classes of people by which we may be able to win the real material and spiritual wealth of life. (Rg. 9-101-9)

821. Pavamana Soma Devata, Sikata Nivavari Ṛshi

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः। प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्या-विशन्मनीषिभिः॥ ८२१॥

Vṛṣā matīnāṁ pavate vicakṣaṇaḥ somo ahnāṁ pratarītoṣasāṁ divaḥ. Prāṇā sindhūnāṁ kalaśāँ acikradadindrasya hārdyāviśan-manīṣibhiḥ.

Generous inspirer of the intelligent and meditative souls, Soma pervades, flows and purifies. Omniscient and all watching, it is the illuminator of the day, the dawn and the sun. Life energy of floods, rivers, oceans and the seas, it vibrates in all forms of existence. It loves the sacred heart and with love it enters and blesses the heart core of the pious and powerful soul of humanity. Such is Soma celebrated by the sages and wise scholars. (Rg. 9-86-19)

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822. Pavamana Soma Devata, Sikata Nivavari Ṛshi

मनीषिभिः पवते पूर्व्यः कविर्नृभिर्यतः परि कोशाँ असिष्यदत्। त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुं सख्याय वर्धयन्॥ ८२२॥

Manīṣibhiḥ pavate pūrvyaḥ kavirnṛbhiryataḥ pari kośāň asiṣyadat. Tritasya nāma janayanmadhu kṣarannindrasya vāyuṁ sakhyāya vardhayan.

Eternal, all-watchful, poetic creator celebrated by sages and meditated by pious people pervades, energises and holds to the centre all forms of existence from the cell and particle upto the expansive universe, creating from Prakrti and its three modes of sattva, rajas and tamas all forms and names of things, letting streams of honey sweets flow, and releasing the joint, cooperative and friendly activity of Indra and Vayu energy and its flow at the cosmic level, and the soul and mind at the human level. (Rg. 9-86-20)

823. Pavamana Soma Devata, Prshnayah Ajah Ṛshi

अयं पुनान उषसो अरोचयदयं सिन्धुभ्यो अभवदु लोककृत्। अयं त्रिः सप्त दुदुहान आशिरं सोमो हृदे पवते चारु मत्सरः॥ ८२३॥

Ayaṁ punāna uṣaso arocayadayaṁ sindhubhyo abhavadu lokakṛt. Ayaṁ triḥ sapta duduhāna āśiraṁ somo hṛde pavate cāru matsaraḥ.

This Soma, illuminating the dawns, became the maker of the worlds from the oceanic flood of particles of Prakrti, the one material cause of the universe.

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Creating the milk of nourishment and sustenance of life from thrice seven orders of Prakrti, Mother Nature, its own shakti, that is, three modes of sattva, rajas and tamas (mind, motion and matter), two generalities of Mahat and Ahankara (tangible nature from the intangible, and identity from the tangible) and five specificities of basic elements (Akasha, Vayu, Agni, Apah and Prthivi), it flows pure, purifying, beatific and ecstatic in the heart core of the soul. (Rg. 9-86-21)

824. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

३ १ २र ३ २ ३ १ २र ३ २ ३ २
एवा ह्यसि वीरयुरेवा शूर उत स्थिरः।
३ २ ३ २ ३ १ २
एवा ते राध्यं मनः॥८२४॥

Evā hyasi vīrayurevā śūra uta sthiraḥ.
Evā te rādhyaṁ manaḥ.

You love and honour the brave, you are brave yourself, you are definite in intention and undisturbed in attitudes. You are now ripe for the perfection of mind to experience the soul's beatitude in, divine presence. (Rg. 8-92-28)

825. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः।
१ २ ३ १ २
अधा चिदिन्द्र नः सचा॥८२५॥

Evā rātistuvīmagha viśvebhirdhāyi dhatṛbhiḥ.
Adhā cidindra naḥ sacā.

Indra, generous lord of the wealth and glory of the world, thus by practice and meditation, is divine generosity cultivated and achieved by all those who bear

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and bring the offerings to you. O lord of power and immense generosity, be our friend and companion. (Rg. 8-92-29)

826. Indra Devata, Shrutakaksha or Sukaksha Ṛshi

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते।
मत्स्वा सुतस्य गोमतः ॥ ८२६ ॥

Mo ṣu brahmeva tandrayurbhuvo vājānām pate. Matsvā sutasya gomataḥ.

O ruler, protector and promoter of the honour and excellence of life, just as a vibrant scholar of divine knowledge never slackens into sloth from wakefulness, so you too should never be slothful and half asleep. Be ever wakeful, enjoy and guard the distilled essence of knowledge and creative achievement of wealth, honour and excellence. (Rg. 8-92-30)

827. Indra Devata, Jeta Madhucchandasa Ṛshi

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः।
रथीतमं रथीनां वाजानां सत्पतिं पतिम्॥ ८२७ ॥

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim.

May all the songs of divine love and worship celebrate and glorify Indra, lord infinite and glorious like the expansive oceans of space, highest redeemer, higher than all other saviours, sole true lord victorious of the battles of life between good and evil, ultimate protector and promoter of humanity and ruler of existence. (Rg. 1-11-1)

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828. Indra Devata, Jeta Madhucchandasa Ṛshi

सख्ये त इन्द्र वाजिनो मा भेम शवसस्पते।
त्वामभि प्र नोनुमो जेतारमपराजितम्॥ ८२८॥

Sakhye ta indra vājino mā bhema śavasaspate. Tvāmabhi pra nonumo jetāram aparājitam.

We are the friends of Indra, we are the fighters of life and humanity. Indra, lord of might, never shall we succumb to fear while we are under the cover of your protective friendship. We offer homage and worship to you, supreme victor, unbeaten since eternity. (Rg. 1- 11-2)

829. Indra Devata, Jeta Madhucchandasa Ṛshi

पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः।
यदा वाजस्य गोमत स्तोतृभ्यो मंहते मघम्॥ ८२९॥

Pūrvīrindrasya rātayo na vi dasyantyūtayaḥ. Yadā vājasya gomata stotṛbhyo maňhate magham.

The eternal gifts of Indra, lord magnificent, never fail, His favours and protections never fade, nor exhaust, because the munificence of the lord of earth and His bounties of wealth and honour always flow in abundance more and ever more for the devotees. (Rg. 1-11-3)

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CHAPTER–4

830. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ १ २ ३ १ २ ३२ ३ १ २ ३ १ २
एत असृग्रमिन्दवस्तिरः पवित्रमाशवः ।
१ २ ३ १ २र
विश्वान्यभि सौभगा ॥ ८३० ॥

Eta asṛgram indavastiraḥ pavitramāśavaḥ.
Viśvānyabhi saubhagā.

These vibrant forces of humanity dedicated to peace and joy for all, above pettiness and negativities, move on with noble work for humanity toward the achievement of all wealth, honour and excellence. (Rg. 9-62-1)

831. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ १ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
विघ्नन्तो दुरिता पुरु सुगा तोकाय वाजिनः ।
१ २ ३ २ ३ १ २
त्मना कृण्वन्तो अर्वतः ॥ ८३१ ॥

Vighnanto duritā puru sugā tokāya vājinaḥ.
Tmanā kṛṇvanto arvataḥ.

Overcoming and eliminating the many evils and undesirables of life, creating peace and comfort, wealth and honour for vibrant humanity and their progress through future generations, they go on as warriors and pioneers of the human nation. (Rg. 9-62-2)

832. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

३ २ ३ १ २ ३ २ ३क २र ३ २
कृण्वन्तो वरिवो गवेऽभ्यर्षन्ति सुष्टुतिम् ।
१ २ ३ १ २ ३ १ २
इडामस्मभ्यं संयतम् ॥ ८३२ ॥

Kṛṇvanto varivo gave'bhyarṣanti ṣuṣṭutim.
Iḍām asmabhyaṁ saṁyatam.

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Creating, collecting and preserving noble wealth and strength and sustenance for us and for our lands and cows and the honour and culture of our tradition, they go on winning appreciation and admiration. (Rg. 9-62-3)

833. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

राजा मेधाभिरीयते पवमानो मनावधि।
अन्तरिक्षेण यातवे॥ ८३३॥

Rājā medhābhirīyate pavamāno manāvadhi.
Antarikṣeṇa yātave.

Refulgent Soma, divine spirit of power and peace, pure, purifying and vibrant, is attained through intelligential communion in meditation for reaching the higher stages of existence into the middle sphere between the earth and the highest regions of bliss. (Rg. 9-65-16)

834. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ नः सोम सहो जुवो रूपं न वर्चसे भर।
सुष्वाणो देववीतये॥ ८३४॥

Ā naḥ soma saho juvo rūpaṁ na varcase bhara.
Suṣvāṇo devavītaye.

Soma, lord of vital creativity and lustrous vigour, and fluent power and progressive energy, bring us the courage of constancy, forbearance, vibrant vigour and enthusiasm, and an impressive personality for the sake of illuminative lustre of life so that we may follow the

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path of divinity while living here and after.(Rg.9-65-18)

835. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ न इन्दो शतग्विनं गवां पोषं स्वश्व्यम्।
वहा भगत्तिमूतये॥ ८३५॥

Ā na indo śatagvinaṁ gavāṁ poṣaṁ svaśvyam. Vahā bhagattimūtaye.

Indu, lord of joy, beauty and prosperity, bring us a hundredfold wealth and pleasure of divine service and dedication, rising prosperity of cows and horses, enlightenment and advancement, progress and achievement, all for peace and security. (Rg. 9-65-17)

836. Pavamana Soma Devata, Kavi Bhargava Ṛshi

तं त्वा नृम्णानि बिभ्रतं सधस्थेषु महो दिवः।
चारुं सुकृत्ययेमहे॥ ८३६॥

Tam tvā nṛmṇāni bibhratam sadhastheṣu maho divaḥ. Cārum sukṛtyayemahe.

O Soma, Spirit of peace, purity and power, with holy acts of homage in the halls of yajna, we invoke, adore and worship you, lord of beauty and bliss, and exalt you in action, harbinger of the jewels of wealth, honour and excellence from the lofty regions of the light of heaven. (Rg. 9-48-1)

837. Pavamana Soma Devata, Kavi Bhargava Ṛshi

संवृक्तधृष्णुमुक्थ्यं महामहिव्रतं मदम्।
शतं पुरो रुरुक्षणिम्॥ ८३७॥

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Saṁvṛktadhṛṣṇum ukthyaṁ mahāmahivrataṁ madam. Śatam puro rurukṣaṇim.

We worship you, eliminator of arrogance and pride, adorable, observer of lofty vows of discipline, inspiring, and breaker of a hundred strongholds of darkness. (Rg. 9-48-2)

838. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अतस्त्वा रयिरभ्ययद्राजानं सुक्रतो दिवः।
सुपर्णो अव्यथी भरत्॥ ८३८॥

Atastvā rayirabhyayadrājānaṁ sukrato divaḥ. Suparṇo avyathī bharat.

For this reason of your glory and inspiring nature, O lord of holy action and self-refulgent ruler, controller and dispenser of wealth, honour and excellence, the veteran sage and scholar can invoke you from the heights of heaven without fear and difficulty. (Rg. 9-48-3)

839. Pavamana Soma Devata, Kavi Bhargava Ṛshi

अधा हिन्वान इन्द्रियं ज्यायो महित्वमानशे।
अभिष्टिकृद्विचर्षणिः॥ ८३९॥

Adhā hinvāna indriyaṁ jyāyo mahitvamānaśe. Abhiṣṭikṛd vicarṣaṇiḥ.

And so, the inspirer of the power of senses, mind and intelligence, giver of fulfilment to the devotees, all watching Soma, divine Spirit of peace, power and enlightenment, pervades and abides in and over existence as the supreme power of divine glory. (Rg. 9-48-5)

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840. Pavamana Soma Devata, Kavi Bhargava Ṛshi

विश्वस्मा इत्स्वर्दृशे साधारणं रजस्तुरम्।
गोपामृतस्य विर्भरत्॥ ८४० ॥

Viśvasmā itsvardṛśe sādhāraṇaṁ rajasturam.
Gopāmṛtasya virbharat.

The sage and scholar of lofty vision and imagination, in order that all visionaries of the world may perceive your heavenly majesty, communicates his experience of your presence who are present everywhere, who give motion to the energy of nature in the cosmic dynamics and who rule and protect the laws of eternal truth which govern the course of existence. (Rg.9-48-4)

841. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इषे पवस्व धारया मृज्यमानो मनीषिभिः।
इन्दो रुचाभि गा इहि॥ ८४१ ॥

Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.

Shower in streams of purity and power and bless us with food, energy and fulfilment, adored and exalted as you are by sages, scholars and thoughtful devotees. O lord of bliss and beauty, come and, with the light and joy of your presence, sanctify our senses and mind, vision and intelligence. (Rg. 9-64-13)

842. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

पुनानो वरिवस्कृध्यूर्ज जनाय गिर्वणः।
हरे सृजान आशिरम्॥ ८४२ ॥

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Punāno varivaskṛdhyūrjaṁ janāya girvaṇaḥ.
Hare sṛjāna āśiram.

Pure and purifying, adorable, adored and exalted, saviour from sin and evil, want and suffering, create the best of wealth, energy and ecstasy for humanity, giving all round joy and well being for body, mind and soul. (Rg. 9-64-14)

843. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

पुनानो देववीतय इन्द्रस्य याहि निष्कृतम्।
द्युतानो वाजिभिर्हितः ॥ ८४३ ॥

Punāno devavītaya indrasya yāhi niṣkṛtam.
Dyutāno vājibhirhitaḥ.

Purified, bright and clear Soma, songs of adoration for service of divinity, go upto the presence of Indra, lord omnipotent. Shining powerful, sent up, inspired by enthusiastic celebrants, rise up to divinity.(Rg. 9-64-15)

844. Agni Devata, Kanva Medhatithi Ṛshi

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा।
हव्यवाड् जुह्वास्यः ॥ ८४४ ॥

Agnināgnīḥ samidhyate kavirgṛhapatiryuvā.
Havyavāḍ juhvāsyaḥ.

Agni is lighted, generated and raised by agni, universal energy. It is the creator of new things, protector and promoter of the home, and ever young-powerful catalytic agent carrying holy materials to the sky and to the heavens across space, and a voracious consumer (and creator) with its mouth ever open to devour (and

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convert) holy offerings (to divine gifts of joy and prosperity). (Rg. 1-12-6)

845. Agni Devata, Kanva Medhatithi Ṛshi

यस्त्वामग्ने हविष्पतिर्दूतं देव सपर्यति।
तस्य स्म प्राविता भव॥ ८४५ ॥

Yastvāmagne haviṣpatir dūtaṁ deva saparyati. Tasya sma prāvitā bhava.

Lord omniscient and resplendent, protector and harbinger of the holy gifts and blessings of life, whosoever be the yajnapati of service with holy offering unto you, save, protect and promote. (Rg. 1-12-8)

846. Agni Devata, Kanva Medhatithi Ṛshi

यो अग्निं देववीतये हविष्माँ आविवासति।
तस्मै पावक मृडय॥ ८४६ ॥

Yo agniṁ devavītaye haviṣmām̆ āvivāsati. Tasmai pāvaka mṛdaya.

Whosoever offers yajna with holy materials in honour and service to Agni for the gifts of the divine, to him, brilliant power, be kind and gracious with blessings. (Rg. 1-12-9)

847. Mitra-Varunau Devate, Madhucchanda Ṛshi

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम्।
धियं घृताचीं साधन्ता॥ ८४७ ॥

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśā-dasam. Dhiyam ghṛtacīṁ sādhantā.

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I invoke, with dedication, Mitra the sun, pure, generous and sanctifying, and Varuna, pranic energy of nature, nourishing and immunizing, both divine agents of cosmic intelligence and natural powers of human evolution (in science and art). (Rg. 1-2-7)

848. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Ṛshi

ऋतेन मित्रावरुणावृतावृधावृतस्पृशा।
क्रतुं बृहन्तमाशाथे॥ ८४८॥

Ṛtena mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā.
Kratuṁ bṛhantamāśāthe.

By virtue of the divine law, Mitra and Varuna, sun and pranic energy, both extend the operation of the natural law of cosmic evolution and inspire the human intelligence to reach unto divine realisation. They both pervade and energize the mighty yajna of the expanding universe. (Rg. 1-2-8)

849. Mitra-Varunau Devate, Madhucchanda Vaishvamitra Ṛshi

कवी नो मित्रावरुणा तुविजाता उरुक्षया।
दक्षं दधाते अपसम्॥ ८४९॥

Kavī no mitrāvaruṇā tuvijātā urukṣayā.
Dakṣaṁ dadhāte apasam.

Creative, illuminative and inspiring, Mitra and Varuna, sun and pranic energy, like the breath of life, are universally pervasive and mighty potent, and both wield the divine power of versatile action. (Rg. 1-2-9)

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850. Indra and Maruts Devate, Madhucchanda Vaishva-mitra Ṛshi

इन्द्रेण सं हि दृक्षसे संजग्मानो अबिभ्युषा।
मन्दू समानवर्चसा॥ ८५०॥

Indreṇa saṁ hi dṛkṣase saṁjagmāno abibh-yuṣā. Mandū samānavarcasā.

Marut, wind energy, is seen while moving alongwith the indomitable sun, both beautiful and joyous, divinities coexistent, equal in splendour by virtue of omnipresent Indra, Lord Supreme. (Rg.1-6-7)

851. Indra and Maruts Devata, Madhucchanda Vaishva-mitra Ṛshi

आदह स्वधामनु पुनर्गर्भत्वमेरिरे।
दधाना नाम यज्ञियम्॥ ८५१॥

Ādaha svadhāmanu punar garbhatvam erire. Dadhānā nāma Yajñiyam.

Bearing the sacred vapours of yajna as is their wont and nature, the winds rise to the sky, hold the clouds in their womb, and after the rain carry on the cycle with the sun-rays and yajna-fire. (Rg. 1-6-4)

852. Indra and Maruts Devata, Madhucchanda Vaishva-mitra Ṛshi

वीडु चिदारुजत्नुभिर्गुहा चिदिन्द्र वह्निभिः।
अविन्द उस्त्रिया अनु॥ ८५२॥

Viḍu cidārujatnubhirguhā cidindra vahnibhiḥ. Avinda usriyā anu.

The mighty sun with its piercing rays breaks down

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things in the sky, and the wind with its currents after the sunbeams reconstructs and replaces new forms of things in the sky. (Rg. 1-6-5)

853. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम्।
इन्द्राग्नी न मर्धतः ॥ ८५३ ॥

Tā huve yayoridam papne viśvaṁ purā kṛtam.
Indrāgnī na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us. (Rg. 6-60-4)

854. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

उग्रा विघनिना मृध इन्द्राग्नी हवामहे।
ता नो मृडात ईदृशे ॥ ८५४ ॥

Ugrā vighaninā mṛdha indrāgnī havāmahe.
Tā no mṛḍāta īdṛśe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence. (Rg. 6-60-5)

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855. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

हथो वृत्राण्यार्या हथो दासानि सत्पती।
हथो विश्वा अप द्विषः ॥ ८५५ ॥

Hatho vṛtrāṇyāryā hatho dāsāni satpatī.
Hatho Viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity. (Rg. 6-60-6)

856. Pavamana Soma Devata, Saptarshis Ṛshis

अभि सोमास आयवः पवन्ते मद्यं मदम्।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥ ८५६ ॥

Abhi somāsa āyavaḥ pavante madyaṁ madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.

Intelligent and dedicated lovers of Soma refine and sublimate their pleasurable joy of the heart and emotion, direct it to divinity on top of the existential ocean of daily business and, thoughtful, ecstatic and divinely oriented, experience the heavenly ecstasy of Soma as in samadhi. (Rg. 9-107-14)

857. Pavamana Soma Devata, Saptarshis Ṛshis

तरत्समुद्रं पवमान ऊर्मिणा राजा देव ऋतं बृहत्। अर्षा मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत्॥ ८५७ ॥

Taratsamudraṁ pavamāna ūrmiṇā rājā deva ṛtaṁ bṛhat. Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtaṁ bṛhat.

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Across the ocean of existence, pure, purifying and flowing by waves of ecstasy, refulgent generous divine ruler of life, itself the law of expansive universe, radiating by and with the Dharma of Mitra, spirit of love, and Varuna, spirit of justice, inspiring and stimulating the universal law of truth and advancement, rolls Soma. (Rg. 9-107-15)

858. Pavamana Soma Devata, Saptarshis Ṛshis

नृभिर्येमाणो हर्यतो विचक्षणो राजा देवः समुद्र्यः ॥ ८५८ ॥

Nṛbhiryemāṇo haryato vicakṣaṇo rājā devaḥ samudryaḥ.

Invoked and impelled by leading lights of intelligent humanity, graciously charming, all watching, self-refulgent divine light of life, omnipresent in the universe, it rolls for Indra, the soul. (Rg. 9-107-16)

859. Pavamana Soma Devata, Parashara Shaktya Ṛshi

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम्। गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥ ८५९ ॥

Tisro vāca īrayati pra vahnirṛtasya dhītiṁ brahmaṇo manīṣām. Gāvo yanti gopatiṁ pṛcchamānāḥ somaṁ yanti matayo vāvaśānāḥ.

Soma inspires three orders of speech: practical speech that carries on the daily business of life, the thought that conceives of the vibrant immanent divine presence, and the deeper language of silence which is the mode of transcendent reality. The language operations of daily business move in search of the master

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source of world mystery as in science and philosophy, and the speech of thought and imagination and of love and worship moves to the presence of peace and bliss, Soma. (Rg. 9-97-34)

(The three speeches in Vedic language are Ida, Sarasvati, and Mahi or Bharati as described in Rgveda 1, 13, 9 and Yajurveda 21, 19. Explained another way these are the language of the Rks or knowledge, Yajus or karma, and Samans or worship.)

860. Pavamana Soma Devata, Parashara Shaktya Ṛshi

सोमं गावो धेनवो वावशानाः सोमं विप्रा मतिभिः पृच्छ-मानाः। सोमः सुत ऋच्यते पूयमानः सोमे अर्कास्त्रिष्टुभः सं नवन्ते॥ ८६०॥

Somam gāvo dhenavo vāvaśānāḥ somaṁ viprā matibhiḥ pṛcchamānaḥ. Somaḥ suta ṛcyate pūyamānaḥ some arkāstriṣṭubhaḥ saṁ navante.

Dynamic and creative languages of love and faith celebrate Soma, the languages of scholars enquiring into reality with thought and analysis concentrate on Soma. It is Soma which, distilled from observation and experience and crystallised in nature and function, is sought to be comprehended or apprehended in the language medium. Indeed all speech media of description, definition, comprehension, apprehension, celebration or adoration arise from Soma and merge into Soma. (Rg. 9-97-35)

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861. Pavamana Soma Devata, Parashara Shaktya Ṛshi

एवा नः सोम परिषिच्यमान आ पवस्व पूयमानः स्वस्ति।
इन्द्रमा विश बृहता मदेन वर्धया वाचं जनया पुरन्धिम्॥ ८६१ ॥

Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti. Indramā viśa bṛhatā madena vardhayā vācam janayā purandhim.

Thus, O Soma, served, adored and celebrated with your power and purity, let your presence radiate and purify us for our good and all round well being. Come and settle in the soul with the ecstasy of divinity. Generate and exalt the awareness and speech of vision and celebration communicative of high divine realisation. (Rg. 9-97-36)

862. Indra Devata, Puruhanma Angirasa Ṛshi

यद् द्याव इन्द्र ते शतंशतं भूमीरुत स्युः।
न त्वा वज्रिन्त्सहस्रं सूर्या अनु न जातमष्ट रोदसी॥ ८६२ ॥

Yad dyāva indra te śataṁ śataṁ bhūmīruta syuḥ. Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa rodasī.

Indra, lord of thunder, if there were a hundred heavens, and if there were a hundred earths, they would not be able to rival you. Not a thousand suns, nor heavens, earths and skies together would match you at the rise in manifestation. (Rg. 8-70-5)

863. Indra Devata, Puruhanma Angirasa Ṛshi

आ पप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठ शवसा। अस्माँ
अव मघवन् गोमति व्रजे वज्रिञ्चित्राभिरूतिभिः॥ ८६३ ॥

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Ā paprātha mahinā vr̥ṣṇyā vr̥ṣan viśvā śaviṣṭha śavasā. Asmā̆n ava maghavan gomati vraje vajriñcitrābhirūtibhiḥ.

O lord of the thunderbolt, master and controller of world's wealth, honour and power, most potent and lord of showers of generosity, with your generous and creative power and grandeur you pervade the universe. Pray protect, guide and promote us by your various and wondrous modes of protection and progress in our search for development of lands and cows, knowledge, language and culture. (Rg. 8-70-6)

864. Indra Devata, Medhyatithi Kanva Ṛshi

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः।
पवित्रस्य प्रस्त्रवणेषु वृत्रहन् परि स्तोतार आसते॥ ८६४॥

Vayaṁ gha tvā sutāvanta āpo na vr̥ktabarhiṣaḥ. Pavitrasya prasravaṇeṣu vr̥trahan pari stotāra āsate.

Indra, destroyer of evil, darkness and suffering, we, your celebrants, having distilled the soma, spread and occupied the holy grass, we, sit and wait on the vedi for your presence in the flux of life as holy performers, while the flow of pure immortality continues all round in the dynamics of existence. (Rg. 8-33-1)

865. Indra Devata, Medhyatithi Kanva Ṛshi

स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः। कदा सुतं
तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः॥ ८६५॥

Svaranti tvā sute naro vaso nireka ukthinaḥ. Kadā sutaṁ tr̥ṣāṇa oka ā gama indra svabdīva vaṅsagaḥ.

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Indra, Vasu, giver of peace and security in self-settlement, while the soma of faith and love has been distilled in the heart and the devotees sing and celebrate your honour in hymns of praise, when would you, keen to join us at the celebration, come to the yajnic hall thirsting to meet the people you love and admire. (Rg. 8-33-2)

866. Indra Devata, Medhyatithi Kanva Ṛshi

कण्वेभिर्धृष्णवा धृषद्वाजं दर्षि सहस्त्रिणम्।
पिशङ्गरूपं मघवन्विचर्षणे मक्षू गोमन्तमीमहे॥ ८६६ ॥

Kaṇvebhir dhṛṣṇavā dhṛṣadvājaṁ darṣi sahasriṇam. Piśaṅgarūpaṁ maghavan vicarṣaṇe makṣū gomantam īmahe.

Indra, lord of universal vision, resolute will and irresistible action, ruler and commander of the world's wealth, power and force, we pray, conceive, plan and bring about for the intelligent people of action and ambition a social order of golden beauty and progressive achievement, full of a hundred-fold prosperity of lands and cows, education and culture, and invincible will, strength and advancement free from indecision and delay in action. (Rg. 8-33-3)

867. Indra Devata, Vasishtha Maitravaruni Ṛshi

तरणिरित्सिषासति वाजं पुरन्ध्या युजा।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम्॥ ८६७ ॥

Taraṇirit siṣāsati vājaṁ purandhyā yujā. Ā va indraṁ puruhūtam name girā nemiṁ taṣṭeva sudruvam.

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Only the saviour, a person of dynamic will and action joined in the soul with a controlled and dedicated mind, would share wealth and knowledge with the people and distribute it over the deserving. With words of prayer I bow to Indra, the ruler invoked by you all and draw his attention to you just like the carpenter bending flexible wood round as felly of the wheel. (The lord is flexible too, his heart melts with sympathy for the people.) (Rg. 7-32-20)

868. Indra Devata, Vasishtha Maitravaruni Ṛshi

न दुष्टुतिर्द्रविणोदेषु शस्यते न स्त्रेधन्तं रयिर्नशत्।
सुशक्तिरिन् मघवन् तुभ्यं मावते देष्णं यत्पार्ये दिवि ॥ ८६८ ॥

Na duṣṭutir draviṇodeṣu śasyate na sredhantaṁ rayirnaśat. Suśaktirin maghavan tubhyaṁ māvate deṣṇam yatpārye divi.

By protest and violence the mortal does not win the wealth of life. Nor does wealth oblige the inactive and malevolent. O lord of honour and excellence, right competence dedicated to Divinity is your gift for a person like me which is good on the day of the cross over. (Rg. 7-32-21)

869. Pavamana Soma Devata, Trita Aptya Ṛshi

तिस्रो वाच उदीरते गावो मिमन्ति धेनवः।
हरिरेति कनिक्रदत् ॥ ८६९ ॥

Tisro vāca udīrate gāvo mimanti dhenavaḥ. Harireti kanikradat.

Three Vedic voices of knowledge, action and prayer, loud and bold, enlighten and inspire to goodness,

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organs of perception and volition urge to good action, while earth and milch cows are profuse in fertility, and the lord of bliss, destroyer of suffering, manifests bright and blissful as life goes on in a state of prosperity. (Rg. 9-33-4)

870. Pavamana Soma Devata, Trita Aptya Ṛshi

अभि ब्रह्मीरनूषत यह्वीर्ऋतस्य मातरः।
मर्जयन्तीर्दिवः शिशुम्॥ ८७०॥

Abhi brahmīranūṣata yahvīrṛtasya mātaraḥ. Marjayantīrdivaḥ śiśum.

Holy voices, creators and sustainers of the rule of truth and rectitude, ceaselessly flow around strong, refining and doing honour to the teacher, scholar and learner as they enlighten and sanctify the child of heaven, the rising generation. (Rg. 9-33-5)

871. Pavamana Soma Devata, Trita Aptya Ṛshi

रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्त्रिणः॥ ८७१॥

Rāyaḥ samudrāñścaturo'smabhyaṁ soma viśvataḥ. Ā pavasa sahasrinaḥ.

Flow free, O Soma, divine power, pure and bright, bring us from all around the four oceans of wealth and knowledge a thousandfold. (Rg. 9-33-6)

872. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः।
पवित्रवन्तो अक्षरं देवान् गच्छन्तु वो मदाः॥ ८७२॥

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Sutāso madhumattamāḥ somā indrāya mandinaḥ. Pavitravanto akṣaraṁ devān gacchantu vo madāḥ.

Filtered, felt and cleansed, honey sweet soma streams, pure and exhilarating, flow for Indra, the soul, and may the exhilarations reach you, noble favourites of divinity. (Rg. 9-101-4)

873. Pavamana Soma Devata, Yayati Nahusha Ṛshi

इन्दुरिन्द्राय पवत इति देवासो अब्रुवन्।
वाचस्पतिर्मखस्यते विश्वस्येशान ओजसः ॥ ८७३ ॥

Indurindrāya pavata iti devāso abruvan. Vācaspatir makhasyate viśvasyeśāna ojasaḥ.

Soma, divine, brilliant and blissful, flows for Indra, the soul, say the noble sages, and thus Soma, divine source and master of speech and thought, ruler and sustainer of the entire world by his own lustre and power, is honoured at all yajnas of knowledge, yoga and austerity, for advancement. (Rg. 9-101-5)

874. Pavamana Soma Devata, Yayati Nahusha Ṛshi

सहस्त्रधारः पवते समुद्रो वाचमीङ्खयः।
सोमस्पती रयीणां सखेन्द्रस्य दिवेदिवे ॥ ८७४ ॥

Sahasradhāraḥ pavate samudro vācamiṅkhyaḥ. Somaspatī rayīṇāṁ sakhendrasya dive dive.

A thousand streams of Soma joy and enlightenment flow, inspiring and purifying. It is a bottomless ocean that rolls impelling the language and thought of new knowledge. It is the preserver, promoter and sustainer of all wealths and honours and a friend of

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the soul, inspiring and exalting us day by day. (Rg. 9-101-6)

875. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः। अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत ॥ ८७५ ॥

Pavitraṁ te vitataṁ brahmaṇaspate prabhur-gātrāṇi paryeṣi viśvataḥ. Ataptatanūrna tadāmo aśnute śṛtāsa idvahantaḥ saṁ tadāśata.

Vast and expansive is your holy creation of existence and the voice divine, O Brhaspati, lord of expansive universe. You are the master and supreme controller who pervade and transcend its parts from the particle to the whole. The immature man who has not passed through the crucibles of discipline cannot reach to that presence, but the mature and seasoned ones who still maintain the ordeal of fire and abide by the presence attain to it and the divine joy. (Rg. 9-83-1)

876. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

तपोष्पवित्रं विततं दिवस्पदेऽर्चन्तो अस्य तन्तवो व्यस्थिरन्। अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा ॥ ८७६ ॥

Tapoṣpavitraṁ vitataṁ divaspade'rcanto asya tantavo vyasthiran. Avantyasya pavitāram-āśavo divaḥ pṛṣṭhamadhi rohanti tejasā.

The holy light of the cosmic sun extends and lights the regions of heaven where the rays shine and blaze, radiate all round and abide in constancy. Those

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instant radiations in heavenly state protect the devotee of holy commitment. Indeed the devotees abide there on top of the state of heavenly light with their mind stabilised in peace and joy. (Rg. 9-83-2)

877. Pavamana Soma Devata, Pavitra Angirasa Ṛshi

अरूरुचदुषसः पृश्निरग्रियः उक्षा मिमेति भुवनेषु वाजयुः। मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥ ८७७ ॥

Arūrucad uṣasaḥ pṛśniragriya ukṣā mimeti bhuvaneṣu vājayuḥ. Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbhamā dadhuḥ.

Lighting up the dawns, stars and planets in space, the sun, prime and abundant source of light, warmth of life and waters of sustenance, giver of food and energy shines over the regions of the world. By the light, power and causal effects of it on other objects in existence such as planets and satellites, scholars of science do their astronomical calculations, and parental, kind and studious scholars studying humanity and divinity realise the nature and character of Soma, the original seed of life and source of energy for the world of existence. (Rg. 9-83-3)

878. Agni Devata, Saubahri Kanva Ṛshi

प्र मंहिष्ठाय गायत ऋतावे बृहते शुक्रशोचिषे। उपस्तुतासो अग्नये ॥ ८७८ ॥

Pra mañhiṣṭhāya gāyata ṛtāvne bṛhate śukra-śociṣe. Upastutāso agnaye.

O celebrants of divinity, sing songs of adoration

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in honour of adorable Agni, most generous, leader of the paths of truth, great and glorious, lord of pure light of divinity and fire of action. (Rg. 8-103-8)

879. Agni Devata, Saubahri Kanva Ṛshi

आ वंसते मघवा वीरवद्यशः समिद्धो द्युम्न्याहुतः। कुविन्नो अस्य सुमतिर्भवीयस्यच्छा वाजेभिरागमत्॥ ८७९॥

Ā vañsate maghavā vīravadyaśaḥ samiddho dyumnyāhutaḥ. Kuvinno asya sumatirbhavīyasyacchā vājebhirāgamat.

Lord of universal wealth and power, light of life, invoked and lighted, gives us honour and fame worthy of the brave. May his love and good will come and bless us with all possible honours, power and prosperity with progressive success. (Rg. 8-103-9)

880. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम्। उ लोककृत्नुमद्रिवो हरिश्रियम्॥ ८८०॥

Tam te madaṁ gṛṇīmasi vṛṣaṇaṁ pṛkṣu sāsahim. U lokakṛtnum adrivo hariśriyam.

Indra, lord of adamantine will and generous disposition like clouds of rain, we celebrate and glorify that power and heavenly joy of yours which is virile and generous, heroic in battles and steadfast against challenges, creative in the worlds of existence and gracious in advancement and gifts of bliss. (Rg.8-15-4)

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881. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

**येन ज्योतींष्यायवे मनवे च विवेदिथ।
मन्दानो अस्य बर्हिषो वि राजसि॥ ८८१ ॥**

*Yena jyotīṅṣyāyave manave ca viveditha.
Mandāno asya barhiṣo vi rājasi.*

We celebrate and adore that power and divine joy of yours by which you reveal the light of life to the mortals from generation to generation and, exalted by which, you shine and rule over the yajnic dynamics of this universe. (Rg. 8-15-5)

882. Indra Devata, Goshuktyashvasuktinau kanvayanava Ṛshis

**तदद्या चित्त उक्थिनोऽनु ष्टुवन्ति पूर्वथा।
वृषपत्नीरपो जया दिवेदिवे॥ ८८२ ॥**

*Tadadyā citta ukthino'nu ṣṭuvanti pūrvathā.
Vṛṣapatnīrapo jayā dive dive.*

That divine power and joyous generosity of yours, today, saints and scholars of the holy Word and song sing and celebrate as ever before. O lord, conquer and control the waters of space collected in the mighty clouds and let them flow day by day. (Rg. 8-15-6)

883. Indra Devata, Tirashchi Angirasa Ṛshi

**श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति।
सुवीर्यस्य गोमतो रायस्पूर्धि महाँ असि॥ ८८३ ॥**

*Śrudhi havaṁ tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahāň asi.*

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Indra, listen to the invocation of the devotee's voice of deep silence who offers service and homage to you, and bless the devotee with wealth of brave progeny, lands, cows, knowledge and total fulfilment. You are great, unbounded is your munificence. (Rg. 8-95-4)

884. Indra Devata, Tirashchi Angirasa Ṛshi

यस्त इन्द्र नवीयसीं गिरं मन्द्रामजीजनत्।
चिकित्विन्मनसं धियं प्रत्नामृतस्य पिप्युषीम्॥ ८८४॥

Yasta indra navīyasīṁ giraṁ mandrāmajījanat. Cikitvinmanasaṁ dhiyaṁ pratnāmṛtasya pipyuṣīm.

Indra, whoever creates and offers you the latest song of joyous adoration, you bless with a mind and intelligence for eternal illumination, universal understanding and wisdom, and dedication to exuberant awareness of eternal truth and law. (Rg. 8-95-5)

885. Indra Devata, Tirashchi Angirasa Ṛshi

तमु ष्टवाम यं गिर इन्द्रमुक्थ्यानि वावृधुः।
पुरूण्यस्य पौंस्या सिषासन्तो वनामहे॥ ८८५॥

Tamu ṣṭavāma yaṁ gira indram ukthyāni vāvṛdhuḥ. Purūṇyasya pauṅsyā siṣāsanto vanāmahe.

We adore and worship Indra whom hymns and songs of adoration exalt, and we pray to him for the gift of many forms of strength, honour and excellence. (Rg. 8-95-6)

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CHAPTER–5

886. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

प्र त आश्विनीः पवमान धेनवो दिव्या असृग्रन् पयसा धरीमणि । प्रान्तरिक्षात् स्थाविरीस्ते असृक्षत ये त्वा मृजन्त्यृ-षिषाण वेधसः ॥ ८८६ ॥

Pra ta āśvinīḥ pavamāna dhenavo divyā asṛgran payasā dharīmaṇi. Prāntarikṣāt sthāvirīste asṛkṣata ye tvā mṛjantyṛṣiṣāṇa vedhasaḥ.

O pure and purifying Soma, your divine showers of joy streaming fast at the speed of thought flow on with the milk of grace into the heart cave of the soul, they are the showers of fulfilment in the heart core of the soul within, which the wise sages, realised souls of knowledge, create and exalt in the heart. (Rg. 9-86-4)

887. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः । यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति ॥ ८८७ ॥

Ubhaytaḥ pavamānasya raśmayo dhruvasya sataḥ pari yanti ketavaḥ. Yadī pavitre adhi mṛjyate hariḥ sattā ni yonau kalaśeṣu sīdati.

The rays of the light of Soma, lord existent, immovable, pure and purifying, pervading over both earth and the skies, radiate all round. When it is felt and adored, exalted in the pure heart, then the sanctifier presence settles and abides in the sacred hearts of the celebrants, the real seat of its own love and choice. (Rg. 9-86-6)

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888. Pavamana Soma Devata, Akrshtah Mashah Ṛshi

विश्वा धामानि विश्वचक्ष ऋभ्वसः प्रभोष्टे सतः परि यन्ति केतवः। व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि॥ ८८८॥

Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣṭe sataḥ pari yanti ketavaḥ. Vyānaśī pavase soma dharmaṇā patirviśvasya bhuvanasya rājasi.

O Soma, all seeing lord of existence, the mighty radiations of your power reach and prevail over all regions of the world. All pervasive, you flow and vibrate with the virtues of your own nature, power and function and, O sovereign sustainer of the entire universe, you shine and rule supreme. (Rg. 9-86-5)

889. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम्।
ज्योतिर्वैश्वानरं बृहत्॥ ८८९॥

Pavamāno ajījanad divaścitraṁ na tanyatum.
Jyotir vaiśvānaraṁ bṛhat.

Let Soma, progressive, active and zealous power dedicated to humanity and divinity, create the light and culture of universal expansive order from the light of heaven, sublime, awful and beautiful as the light and resounding roar of thunder and lightning. (Rg.9-61-16)

890. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमान रसस्तव मदो राजन्नदुच्छुनः।
वि वारमव्यमर्षति॥ ८९०॥

Pavamāna rāsastava mado rājannaducchunaḥ.
Vi vāram avyam arṣati.

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O vibrant bliss of the world, the purity, pleasure and ecstasy of yours, versatile and refulgent, radiates over space and time as universal light of divinity for humanity to have a vision of the heaven of bliss. (Rg. 9-61-18)

891. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पवमानस्य ते रसो दक्षो वि राजति द्युमान्।
ज्योतिर्विश्वं स्वर्दृशे ॥ ८९१ ॥

Pavamānasya te raso dakṣo vi rājati dyumān. Jyotirviśvaṁ svardṛśe.

O Soma, beauty, grace and joy of life, refulgent power, as you flow, pure and purifying, the pleasure you release, the ecstasy you inspire, and the peace you emanate free from negativities, radiates to the mind and soul of the loved celebrant. (Rg. 9-61-17)

892. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः।
घ्नन्तः कृष्णामप त्वचम् ॥ ८९२ ॥

Pra yad gavo na bhūrṇayastveṣā ayāso akramuḥ. Ghnantaḥ krṣṇāmapa tvacam.

We adore the ceaseless radiations of divinity which, like restless rays of the sun, blazing with lustrous glory, move and shower on the earth and dispel the dark cover of the night. (Rg. 9-41-1)

893. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

सुवितस्य वनामहेऽति सेतुं दुराय्यम्।
साह्याम दस्युमव्रतम् ॥ ८९३ ॥

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Suvitasya vanāmahe'ti setuṁ durāyyam.
Sāhyāma dasyumavratam.

We honour and adore that divine bridge to peace and prosperity, otherwise difficult to cross, which faces and overcomes selfish, uncreative and destructive elements of life addicted to lawlessness. (Rg. 9-41-2)

894. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

शृण्वे वृष्टेरिव स्वनः पवमानस्य शुष्मिणः।
चरन्ति विद्युतो दिवि॥ ८९४॥

Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmi-ṇaḥ. Caranti vidyuto divi.

The music of divinity, pure, purifying and edifying, is heard like showers of rain on earth, like flashes of lightning and roar of thunder which shine and rumble over the sky. This is the reflection of the might, majesty and generosity of Soma. (Rg. 9-41-3)

895. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

आ पवस्व महीमिषं गोमदिन्दो हिरण्यवत्।
अश्ववत् सोम वीरवत्॥ ८९५॥

Ā pavasva mahīmiṣaṁ gomadindo hiraṇyavat.
Aśvavat soma vīravat.

O Soma, divine presence of might, majesty and bliss concentrated in the mind and soul, let showers of great energy and pure prosperity flow, abounding in lands and cows, knowledge and culture, golden beauties of riches, horses, speed and progress of achievement, and then attainment of the ultimate victory of the brave. (Rg. 9-41-4)

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896. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

पवस्व विश्वचर्षण आ मही रोदसी पृण।
उषाः सूर्यो न रश्मिभिः ॥८९६॥

Pavasva viśvacarṣaṇa ā mahī rodasī pṛṇa.
Uṣāh sūryo na raśmibhiḥ.

O lord all watchful, ever awake, fill the great earth and heaven with prosperity, light and beauty of life like the sun which blesses the dawn with the beauty and glory of its rays of light. (Rg. 9-41-5)

897. Pavamana Soma Devata, Medhyatithi Kanva Ṛshi

परि नः शर्मयन्त्या धारया सोम विश्वतः।
सरा रसेव विष्टपम् ॥८९७॥

Pari ṇaḥ śarmayantyā dhārayā soma viśvataḥ.
Sarā raseva viṣṭapam.

O Soma, spirit of beauty, bliss and peace, just as the universe from centre to summit abounds in the beauty and majesty of divinity, so let us all in heart and soul be blest with showers of peace and pleasure of total well-being from all around our life in space and time. (Rg. 9-41-6)

898. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आशुरर्ष बृहन्मते परि प्रियेण धाम्ना।
यत्रा देवा इति ब्रुवन् ॥८९८॥

Āśurarṣa bṛhanmate pari priyeṇa dhāmnā.
Yatrā devā iti bruvan.

O Soma, spirit of universal joy and infinite light

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of intelligence, flow fast forward with your own essential and dear light and lustre of form and come where the divines dwell, and proclaim your presence. (Rg. 9-39-1)

899. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

परिष्कृण्वन्ननिष्कृतं जनाय यातयन्निषः ।
वृष्टिं दिवः परि स्रव ॥ ८९९ ॥

Pariṣkṛṇvannaniṣkṛtaṁ janāya yātayanniṣaḥ.
Vṛṣṭiṁ divaḥ pari srava.

Go forward cleansing, purifying and perfecting the uninitiated, leading people to strive for food, energy and advancement. Indeed, bring the showers of the light of heaven on earth. (Rg. 9-39-2)

900. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

अयं स यो दिवस्परि रघुयामा पवित्र आ ।
सिन्धोरूर्मा व्यक्षरत् ॥ ९०० ॥

Ayaṁ sa yo divas pari raghuyāmā pavitra ā.
Sindhorūrmā vyakṣarat.

This Soma is the spirit of joy which, at instant and universal speed, descends and manifests in the devotee's pure soul from the light of divinity and stimulates oceanic waves of ecstasy to roll in the heart. (Rg. 9-39-4)

901. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

सुत एति पवित्र आ त्विषिं दधान ओजसा ।
विचक्षाणो विरोचयन् ॥ ९०१ ॥

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Suta eti pavitra ā tviṣiṁ dadhāna ojasā.
Vicakṣāṇo virocayan.

Soma, universal watchful guardian and light giver of the world, discovered and realised in the self, wearing its celestial light and lustre, manifests and shines in the pure soul of the devotee. (Rg. 9-39-3)

902. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आविवासन् परावतो अथो अर्वावतः सुतः ।
इन्द्राय सिच्यते मधु ॥ ९०२ ॥

Āvivāsan parāvato atho arvāvataḥ sutaḥ.
Indrāya sicyate madhu.

Self-manifested, illuminating the soul from far as well as from near, it rains showers of honey sweets of divine ecstasy for the soul. (Rg. 9-39-5)

903. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

समीचीना अनूषत हरिं हिन्वन्त्यद्रिभिः ।
इन्दुमिन्द्राय पीतये ॥ ९०३ ॥

Samīcīnā anūṣata hariṁ hinvantyadribhiḥ.
Indumindrāya pītaye.

Devoted yajakas in faith and perfect form together adore and glorify Soma, eliminator of pain, and with adamantine practice of meditation stimulate its presence to power for the pleasure and ecstasy of the mind and soul. (Rg. 9-39-6)

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904. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

हिन्वन्ति सूरमुस्त्रयः स्वसारो जामयस्पतिम्।
महामिन्दुं महीयुवः॥ ९०४॥

Hinvanti sūramusrayaḥ svasāro jāmayaspatim
Mahāminduṁ mahīyuvaḥ.

Just as lights of the dawn like loving sisters fore-run and herald and exalt the sun, so do the senses, mind and intelligence together in service of the great soul reveal the power and presence of the supreme lord of the universe, blissful father sustainer of existence. (Rg. 9-65-1)

905. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

पवमान रुचारुचा देव देवेभ्यः सुतः।
विश्वा वसून्या विश॥ ९०५॥

Pavamāna rucārucā deva devebhyaḥ sutaḥ.
Viśvā vasūnyā viśa.

May the self-refulgent lord supreme over all divinities of nature and humanity, pure and purifying, by his divine beauty and glory bring us all wealth, honour and excellence of the world and bless our heart and soul. (Rg. 9-65-2)

906. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः।
इषे पवस्व संयतम्॥ ९०६॥

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Ā pavamāna suṣṭutiṁ vṛṣṭiṁ devebhyo duvaḥ. Iśe pavasva saṁyatam.

O lord pure and purifying, come to accept our joint song of adoration and homage and bring us the shower of your kindness and grace, honour and excellence for the sustenance and advancement of the generous nobilities of humanity. (Rg. 9-65-3)

907. Agni Devata, Sutambhara Atreya Ṛshi

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे । घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ ९०७ ॥

Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divis-pṛśā dyumad vibhāti bharatebhyaḥ śuciḥ.

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning. (Rg. 5-11-1)

908. Agni Devata, Sutambhara Atreya Ṛshi

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने । स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्र-मङ्गिरः ॥ ९०८ ॥

Tvāmagne aṅgiraso guhā hitam anvavinda-nchiśriyāṇaṁ vanevane. Sa jāyase mathyamā-naḥ saho mahattvām āhuḥ sahasasputram aṅgiraḥ.

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Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise as a great power of light and victory. Rightly they call you manifestation of the omnipotent. (Rg. 5-11-6)

909. Agni Devata, Sutambhara Atreya Ṛshi

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समिन्धते। इन्द्रेण देवैः सरथं स बर्हिषि सीदन् नि होता यजथाय सुक्रतुः ॥ ९०९ ॥

Yajñasya ketuṁ prathamaṁ purohitam agniṁ narastriṣadhasthe samindhate. Indreṇa devaiḥ sarathaṁ sa barhiṣi sīdan ni hotā yajathāya sukratuḥ.

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project. (Rg. 5-11-2)

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910. Mitra-Varuna Devate, Grtsamada Shaunaka Ṛshi

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा।
ममेदिह श्रुतं हवम्॥ ९१०॥

Ayaṁ vāṁ mitrāvaruṇā sutaḥ soma ṛtāvṛdhā.
Mamediha śrutaṁ havam.

O Mitra and Varuna, dear as breath of life and soothing as morning mist, eminent in dedication to truth and law, the soma of life is distilled and prepared for you. Listen to this call and invitation of mine and come here and now. (Rg. 2-41-4)

911. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे।
सहस्त्रस्थूण आशाते॥ ९११॥

Rājānāvanabhidruhā dhruve sadasyuttame.
Sahasrasthūṇa āśāte.

Indra and Vayu, power and progress, Mitra and Varuna, love and justice in freedom of choice, all embracing and hating none, abide in the house of inviolable peace and stability firmly resting on a thousand pillars. (Rg. 2-41-5)

912. Mitra-Varunau Devate, Grtsamada Shaunaka Ṛshi

ता सम्राजा घृतासुती आदित्या दानुनस्पती।
सचेते अनवह्वरम्॥ ९१२॥

Tā samrājā ghṛtāsutī ādityā dānunaspatī.
Sacete anavahvaram.

The brilliant Adityas, inviolable ruling lords of

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light and peace, the sun and moon of the world, who distil the very essence of life like ghrta and aqua pura, protect and promote the generous charitable people who follow the simple, straight and natural paths of life free from crookedness. (Rg. 2-41-6)

913. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः ।
जघान नवतीर्नव ॥ ९१३ ॥

Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīrnava.

Indra, lord of light and space, unchallenged and unchallengeable, wields the thunderbolt and, with weapons of winds, light and thunder, breaks the clouds of ninety-nine orders of water and electricity for the sake of humanity and the earth. (Rg. 1-84-13)

914. Indra Devata, Gotama Rahugana Ṛshi

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् ।
तद्विदच्छर्यणावति ॥ ९१४ ॥

Icchannaśvasya yacchiraḥ parvateṣvapaśritam.
Tadvidaccharyaṇāvati.

Just as the sun reaches and breaks the densest concentrations of vapours in the clouds fast moving in the regions of the sky, so should the ruler know the best part of his fastest forces stationed on the mountains and of the enemy forces lurking around and in the forests if he desires victory. (Rg. 1-84-14)

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915. Indra Devata, Gotama Rahugana Ṛshi

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्।
इत्था चन्द्रमसो गृहे॥ ९१५ ॥

Atrāha goramanvata nāma tvaṣṭurapīcyam.
Itthā candramaso gṛhe.

Just as here on the surface of the earth and in its environment, we know, there is the beautiful light of the sun penetrating and reaching everywhere, similarly, let all know, it is there on the surface of the moon. (Just as the sun holds and illuminates the earth and the moon, so should the ruler with his light of justice and power hold and brighten every home in the land.) (Rg.1-84-15)

916. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

इयं वामस्य मन्मन इन्द्राग्नी पूर्व्यस्तुतिः।
अभ्राद् वृष्टिरिवाजनि॥ ९१६ ॥

Iyaṁ vāmasya manmana indrāgnī pūrvyastutiḥ.
Abhrād vṛṣṭirivājani.

Indra and Agni, lords of action and enlightenment, this principal and ancient song of adoration for you from the celebrant flows spontaneously like rain from the cloud. (Rg. 7-94-1)

917. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

शृणुतं जरितुर्हवमिन्द्राग्नी वनतं गिरः।
ईशाना पिप्यतं धियः॥ ९१७॥

Śṛṇutaṁ jariturhavam indrāgnī vanatam giraḥ.
Īśānā pipyataṁ dhiyaḥ.

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Indragni, lords of action and enlightenment, listen to the celebrant's song of adoration, accept and appreciate the words, O sovereign lords, and refine and energise his thought and imagination to flow into expression and action. (Rg. 7-94-2)

918. Indra-Agni Devate, Vasishtha Maitravaruni Ṛshi

मा पापत्वाय नो नरेन्द्राग्नी माभिशस्तये।
मा नो रीरधतं निदे॥ ९१८॥

Mā pāpatvāya no narendrāgnī mābhiśastaye.
Mā no rīradhataṁ nide.

Indragni, leaders of humanity, pioneers of progress and enlightenment, deliver us not to the sinner, not to the tyrant, not to the reviler. Let us be free. (Rg. 7-94-3)

919. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवस्व दक्षसाधनो देवेभ्यः पीतये हरे।
मरुद्भ्यो वायवे मदः॥ ९१९॥

Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.

O Soma, lord of joy and versatile intelligence of the universe, pure, fluent and all-purifying eliminator of want and suffering, giver of sufficiency, flow, purify and sanctify the powers of noble and generous nature to their full satisfaction, come as ecstasy of life for vibrant humanity, for pranic energy and for the will and intelligence of the seekers of light and dynamism for action. (Rg. 9-25-1)

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920. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

सं देवैः शोभते वृषा कविर्योनावधि प्रियः।
पवमानो अदाभ्यः ॥ ९२० ॥

Saṁ devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ. Pavamāno adābhyaḥ.

Soma, omniscient poetic creator, generous and dear, dearest of divinities and destroyer of the evil and darkness of life, vibrating in the cave of the heart shines glorious in the soul and reflects beatific with the senses, mind, intelligence and will in the conduct and grace of the human personality in total freedom from suppression and inhibitions. (Rg. 9-25-3)

921. Pavamana Soma Devata, Drdhachyuta Agastya Ṛshi

पवमान धिया हितो३ऽभि योनिं कनिक्रदत्।
धर्मणा वायुमारुहः ॥ ९२१ ॥

Pavamāna dhiyā hito'bhi yoniṁ kanikradat. Dharmaṇā vāyumāruhaḥ.

O lord of purity and power, let your presence concentrated by senses and mind in awareness, speaking aloud in the heart and soul, abide in the pranic and intelligential vitality of the soul with living consciousness of divine law and virtues of holy life and thus purify and sanctify us. (Rg. 9-25-2)

922. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

तवाहं सोम रारण सख्य इन्दो दिवेदिवे।
पुरूणि बभ्रो नि चरन्ति मामव परिधीँरति ताँ इहि॥ ९२२ ॥

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Tavāhaṁ soma rāraṇa sakhya indo dive dive.
Purūṇi babhro ni caranti māmava paridhīm̐ rati tām̐ ihi.

O Soma, light of life and universal joy of existence, I rejoice in your friendly company day in and day out. O mighty bearer sustainer of the universe, a host of negativities surround me, pray break through their bounds and come and save me. (Rg. 9-107-19)

923. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

तवाहं नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि।
घृणा तपन्तमति सूर्यं परः शकुनाइव पप्तिम॥ ९२३॥

Tavāhaṁ naktamuta soma te divā duhāno babhra ūdhani. Ghṛṇā tapantamati sūryaṁ paraḥ śakunā iva paptima.

And I, O Soma, bearer and sustainer, yearn day and night to abide in your presence for the sake of your love and friendship, and pray that we may rise, flying like birds beyond the sun blazing with its refulgence, and reach you, the Ultimate. (Rg. 9-107-20)

924. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः।
शुम्भन्ति विप्रं धीतिभिः॥ ९२४॥

Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipraṁ dhītibhiḥ.

Soma, spirit of universal purity and purification,

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all watching, faces and overcomes all adversaries of the carnal world. Sages celebrate and glorify the vibrant all prevailing spirit with songs of adoration. (Rg.9-40-1)

925. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

आ योनिमरुणो रुहद्गमदिन्द्रो वृषा सुतम्।
ध्रुवे सदसि सीदतु॥ ९२५ ॥

Ā yonimaruṇo ruhadgamadindro vṛṣā sutam. Dhruve sadasi sīdatu.

The glorious light of divinity, self-manifested and self-existent, pervades its natural abode, the world of Prakrti, and the generous spirit pervades the human soul too, and while it seats itself in the unshakable faith of man, the human soul too, purified and sanctified, abides in the eternal presence of divinity. (Rg. 9-40-2)

926. Pavamana Soma Devata, Brhanmati Angirasa Ṛshi

नू नो रयिं महामिन्दोऽस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्रिणम्॥ ९२६ ॥

Nū no rayim mahāmindo'smabhyam soma viśvataḥ. Ā pavasva sahasriṇam.

Soma, lord of universal glory, blissful omnipresence, bring us great wealth, honour and excellence of the world from all around, let it flow to us in a thousand streams. (Rg. 9-40-3)

927. Indra Devata, Vasishtha Maitravaruni Ṛshi

पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः।
सोतुर्बाहुभ्यां सुयतो नार्वा॥ ९२७॥

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Pibā somam indra mandatu tvā yaṁ te suṣāva haryaśvādriḥ. Soturbāhubhyāṁ suyato nārvā.

Indra, lord ruler and controller of the dynamic forces of the world, drink this soma of ecstasy which, I am sure, would exhilarate you. The cloud, generative power of nature, has distilled it and showered on you. And just as a horse well controlled by the hands and reins of the driver moves to the right destination, so is this soma generated by the hands of the creator meant to exhort you to take the dominion to its destination. (Rg. 7-22-1)

928. Indra Devata, Vasishtha Maitravaruni Ṛshi

यस्ते मदो युज्यश्चारुरस्ति येन वृत्राणि हर्यश्व हंसि।
स त्वामिन्द्र प्रभूवसो ममत्तु॥ ९२८ ॥

Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva haṅsi. Sa tvāmindra prabhūvaso mamattu.

That beauty and joy of the governance of your dominion which is agreeable, inspiring and worthy of support and participation, and by which joy, O controller of the dynamic forces of the people, you break the negative forces of darkness, sin and crime, want and ignorance like the sun breaking dark clouds for showers, may that joy, O sovereign lord of power for settlement and prosperity, give you the real pleasure of creative governance and administration. (Rg. 7-22-2)

929. Indra Devata, Vasishtha Maitravaruni Ṛshi

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो अर्चति प्रशस्तिम्। इमा ब्रह्म सधमादे जुषस्व॥ ९२९ ॥

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Bodhā su me maghavan vācamemāṁ yāṁ te vasiṣṭho arcati praśastim. Imā brahma sadhamāde juṣasva.

O lord of honour, power and magnificence, pray know well this voice of mine which the sage well settled at peace offers you in adoration of your glory. And accept, honour and apply these holy words of vision and wisdom in practice in the assembly house of the wise for governance and administration. (Rg. 7-22-3)

930. Indra Devata, Rebha Kashyapa Ṛshi

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे। क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम्॥ ९३०॥

Viśvaḥ pṛtanā abhibhūtaraṁ naraḥ sajūstatakṣur-indraṁ jajanuśca rājase. Kratve vare sthemanyāmurīm utogram ojiṣṭhaṁ tarasaṁ tarasvinam.

All the citizens together, in order to elect an equal for the purpose of governance, create and shape Indra, the ruler, the leader who is superior to others in all battles of life, highest by noble creative action, eliminator of negative and frustrative opposition, illustrious, most vigorous and emphatic in expression, courageous and passionate in action. (Rg. 8-97-10)

931. Indra Devata, Rebha Kashyapa Ṛshi

नेमिं नमन्ति चक्षसा मेषं विप्रा अभिस्वरे। सुदीतयो वो अद्रुहोऽपि कर्णे तरस्विनः समृक्वभिः॥ ९३१॥

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Nemiṁ namanti cakṣasā meṣaṁ viprā abhi-svare. Sudītayo vo adruho'pi karṇe tarasvinaḥ samṛkvabhiḥ.

Wise and vibrant sages greet the heroic ruler, Indra, giver of showers of peace and joy, and with vision of the future, bow to him as the central power and force of the nation's wheel. O brilliant and inspired people free from jealousy and calumny, smart and bold in action, do him honour with laudable performance for the near. (Rg. 8-97-12)

932. Indra Devata, Rebha Kashyapa Ṛshi

समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये।
स्वःपतिर्यदी वृधे धृतव्रतो ह्योजसा समूतिभिः॥ ९३२॥

Samu rebhāso asvarannindraṁ somasya pītaye. Svaḥ patiryadī vṛdhe dhṛtavrato hyojasā samūtibhiḥ.

Let all intelligent people cordially welcome and felicitate Indra for the protection of the honour, integrity, beauty and culture of the nation of humanity, and when they, together, exhort the guardian of their happiness and welfare to advance the beauty of corporate life, then, committed to the values, laws and ideals of the nation, he feels exalted with lustrous courage and positive measures of defence and protection. (Rg. 8-97-11)

933. Indra Devata, Puruhanma Angirasa Ṛshi

यो राजा चर्षणीनां याता रथेभिरध्रिगुः।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे॥ ९३३॥

Yo rājā carṣaṇīnāṁ yātā rathebhir adhriguḥ. Viśvāsāṁ tarutā pṛtanānāṁ jyeṣṭhaṁ yo vṛtra-hā gṛṇe.

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I adore Indra, lord supreme, who rules the people, and who is the irresistible and universal mover by waves of cosmic energy, saviour of all humanity, supreme warrior and winner of cosmic battles of the elemental forces and who destroys the evil, darkness and poverty of the world. (Rg. 8-70-1)

934. Indra Devata, Puruhanma Angirasa Ṛshi

इन्द्रं तं शुम्भ पुरुहन्मन्नवसे यस्य द्विता विधर्त्तरि।
हस्तेन वज्रः प्रति धायि दर्शतो महान्देवो न सूर्यः ॥ ९३४ ॥

Indraṁ taṁ śumbha puruhanmannavase yasya dvitā vidharttari. Hastena vajraḥ pratidhāyi darśato mahān devo na sūryaḥ.

O man of universal devotion, exalt and glorify that omnipotent Indra for protection and progress in whom, as ruler and controller of the world, both justice and mercy abide simultaneously, who holds the thunderbolt of power in hand, and who is great and glorious like the sun in heaven. (Rg. 8-70-2)

935. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि प्रिया दिवः कविर्वयांसि नप्त्योर्हितः।
स्वानैर्याति कविक्रतुः ॥ ९३५ ॥

Pari priyā divaḥ kavirvayāँsi naptyorhitaḥ. Svānairyāti kravikratuḥ.

Soma, cosmic soul, darling of the heavens and loved of enlightened people, poetic creator, immanent in his own creations, pervading all regions of the universe, moves around omnipresent, inspiring, creating

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and doing all those acts which are exclusively worthy of the omniscient and omnipotent creator. (Rg. 9-9-1)

936. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स सूनुर्मातरा शुचिर्जातो जाते अरोचयत्।
महान्मही ऋतावृधा॥ ९३६॥

Sa sūnurmātarā śucirjāto jāte arocayat.
Mahānmahī ṛtāvṛdhā.

He, creator of the universe, pure and great, self-manifested, illuminates the great and glorious heaven and earth, mothers of the created world which observe and exalt the eternal laws of existence. (Rg. 9-9-3)

937. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्रप्र क्षयाय पन्यसे जनाय जुष्टो अद्रुहः।
वीत्यर्ष पनिष्टये॥ ९३७॥

Pra pra kṣayāya panyase janāya juṣṭo adruhaḥ.
Vītyarṣa paniṣṭaye.

O Soma, loved and cherished of all, ever move with love and favours of grace to every home and every region of the world for the celebrant and all men free from jealousy and enmity, and bless them all with joy and life's fulfilment. (Rg. 9-9-2)

938. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

त्वं ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः।
अमृतत्वाय घोषयन्॥ ९३८॥

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Tvaṁ hyā३ṅga daivya pavamāna janimāni dyumattamaḥ. Amṛtatvāya ghoṣayan.

O Soma, dear as life, pure and purifying, most refulgent enlightened spirit, only you can call up born humanity to holy life and proclaim the path to immortality. (Rg. 9-108-3)

939. Pavamana Soma Devata, Uru Angirasa Ṛshi

येना नवग्वा दध्यङ्ङपोर्णुते येन विप्रास आपिरे।
देवानां सुम्ने अमृतस्य चारुणो येन श्रवांस्याशत॥ ९३९॥

Yenā navagvā dadhyaṅṅapornute yena viprāsa āpire. Devānāṁ sumne amṛtasya cāruṇo yena śravāṅsyāśata.

Soma is that spirit of enlightenment by which the meditative sages on way to divinity open up the path to immortality, by which the saints attain to the peace and well being worthy of divinities, and by which the lovers of immortality obtain their desired ambition and fulfilment. (Rg. 9-108-4)

940. Pavamana Soma Devata, Agni Chakshusha Ṛshi

सोमः पुनान ऊर्मिणाव्यं वारं वि धावति।
अग्रे वाचः पवमानः कनिक्रदत्॥ ९४०॥

Somaḥ punāna ūrmiṇāvyaṁ vāraṁ vi dhāvati. Agre vācaḥ pavamānaḥ kanikradat.

Soma, pure and purifying, protective and blissful, flowing by streams and sanctifying, roaring with ancient and original hymns of divine adoration, rushes to the heart core of the distinguished soul. (Rg. 9-106-10)

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941. Pavamana Soma Devata, Agni Chakshusha Ṛshi

धीभिर्मृजन्ति वाजिनं वने क्रीडन्तमत्यविम्।
अभि त्रिपृष्ठं मतयः समस्वरन्॥ ९४१ ॥

Dhībhir mṛjanti vājinaṁ vane krīḍantama-tyavim. Abhi tripṛṣṭham matayaḥ samasvaran.

Men of distinguished mind, adoring Soma with holy thoughts, words and action, invoke and celebrate all protective Soma, victorious spirit and cosmic energy, playing in the beautiful world over three regions of heaven, earth and the skies. (Rg. 9-106-11)

942. Pavamana Soma Devata, Agni Chakshusha Ṛshi

असर्जि कलशाँ अभि मीढ्वान्त्सप्तिर्न वाजयुः।
पुनानो वाचं जनयन्नसिष्यदत्॥ ९४२ ॥

Asarji kalaśā̆n abhi mīḍhvāntsaptirna vājayuḥ. Punāno vācaṁ janayannasiṣyadat.

Soma, vibrant spirit of divinity, rushes to the heart core of realised souls like instant energy radiating to the centre of its target in the human battle of survival and distinguished search for immortality, there stimulating, creating and sanctifying hymns of adoration, and there in the soul it abides.(Rg.9-106-12)

943. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः। जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥ ९४३ ॥

Somaḥ pavate janitā matīnāṁ janitā divo janitā pṛthivyāḥ. Janitāgnerjanitā sūryasya janiten-drasya janitota viṣṇoḥ.

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Soma, spirit of divine peace, power and generous creativity, flows and purifies universally. It is generator of heavens, maker of the earth and creator of the nobilities of sagely wisdom, generator of fire, maker of the stars, manifester of its own omnipotence, and manifester of the omnipresence of its own self in expansive space. (Rg. 9-96-5)

944. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम्। श्येनो गृध्राणां स्वधितिर्वनानां सोमः पवित्रमत्येति रेभन्॥ ९४४॥

Brahmā devānāṁ padavīḥ kavīnām ṛṣir-viprāṇāṁ mahiṣo mṛgāṇām. Śyeno gṛdhrāṇāṁ svadhitirvanānāṁ somaḥ pavitramatyeti rebhan.

Soma is Brahma, supreme over divinities, highest of the poets, divine seer among the wise, lion among the strongest animals, eagle among the birds of power, sword among the killers and, roaring and thundering, it goes forward, excels all others, and blesses the pure heart core of the soul. (Rg. 9-96-6)

945. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

प्रावीविपद्वाच ऊर्मिं न सिन्धुर्गिर स्तोमान् पवमानो मनीषाः। अन्तः पश्यन् वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन्॥ ९४५॥

Prāvīvipadvāca ūrmiṁ na sindhurgira stomān pavamāno manīṣāḥ. Antaḥ paśyan vṛjanemā-varāṇyā tiṣṭhati vṛṣabho goṣu jānan.

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Soma stirs and inspires the flow of thought into speech as the sea stirs and rolls the waves of the flood. Pure and purifying, it inspires imagination, poetry and adoration. Pervading all within and watching, it abides in the closest intimacies of all yajna within and without and, potent as it is, knowing every thing, it energises all organs of thought and sense. (Rg. 9-96-7)

946. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अग्निं वो वृधन्तमध्वराणां पुरूतमम्।
अच्छा नप्त्रे सहस्वते॥ ९४६ ॥

Agniṁ vo vṛdhantam adhvarāṇāṁ purūtamam.
Acchā naptre sahasvate.

Well with joint action and yajna, serve Agni, most ancient power of the first order that leads you to the advancement of strong familial unity and tolerant but powerful social cooperation for your coming generations for ages. (Rg. 8-102-7)

947. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अयं यथा न आभुवत् त्वष्टा रूपेव तक्ष्या।
अस्य क्रत्वा यशस्वतः॥ ९४७ ॥

Ayaṁ yathā na ābhuvat tvaṣṭā rūpeva takṣyā.
Asya kratvā yaśasvataḥ.

Just as the artist creates all possible forms out of

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his plastic materials, giving them beauty, power and purposeful meaning, so does this Agni, universal artist, work on us, for us, and brings out our potentials and gives us forms of beauty, power and excellence as a family, community and common humanity for a purpose, a meaning and a direction. His actions are great, gracious and glorious. (Rg. 8-102-8)

948. Agni Devata, Prayoga Bhargava, Agni or Pavaka Barhaspatya grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते।
आ वाजैरुप नो गमत्॥ ९४८॥

Aya viśvā abhi śriyo'gnirdeveṣu patyate.
Ā vājairupa no gamat.

This Agni among all the divinities of nature and humanity creates, sustains and rules over all the beauties, graces and grandeurs of life. May the lord come to us and bless us with all kinds of knowledge, power, wealth and honour. (Rg. 8-102-9)

949. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्।
शुक्रस्य त्वाभ्यक्षरन् धारा ऋतस्य सादने॥ ९४९॥

Imam indra sutaṁ piba jyeṣṭham amartyaṁ madam. Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.

Indra, lord of light and universal rule, drink of

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the ecstasy of joy distilled, highest and immortal. The streams of pure and brilliant power and glory flow towards you in the house of Truth and Law. (Rg. 1-84-4)

950. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

२ ३ २ ३ १ २ ३ २ ३ १ २ ३ १ २
न किष्ट्वद्रथीतरो हरी यदिन्द्र यच्छसे।
२ ३ १ २ ३ २ ३ २ ३ १ २
न किष्ट्वानु मज्मना न किः स्वश्व आनशे॥ ९५०॥

Na kiṣṭvad rathītaro harī yadindra yacchase. Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.

Indra, while you yoke and drive the horses, powers of the chariot of your dominion, none could be a better master of the chariot. None could equal you in power, courage and force. None as master of horse and chariot could claim even to approach you in power, efficiency and glory. (Rg. 1-84-6)

951. Indra Devata, grihapati yavishthau Sahash Sutau tayorvo anyatarah Ṛshi

१ २ ३ १ २ ३ १ २
इन्द्राय नूनमर्चतोक्थानि च ब्रवीतन।
३ १ २ ३ १ २ ३ १ २ ३ १ २
सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः॥ ९५१॥

Indrāya nūnam arcatokthāni ca bṛavītana. Sutā amatsurindavo jyeṣṭhaṁ namasyatā sahaḥ.

All ye children of the earth, in truth and sincerity, do reverence and homage to Indra, ruling lord of light and life. Speak words of thanks and praise in appreciation of his dominion. Let the drops of distilled soma give him delight and ecstasy. Bow to him, lord

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supreme of courage and power. (Rg. 1-84-5)

952. Indra Devata, Bhrigu Ṛshi

इन्द्र जुषस्व प्र वहा याहि शूर हरिह।
पिबा सुतस्य मतिर्न मधोश्चकानश्चारुर्मदाय॥ ९५२ ॥

Indra juṣasva pra vahā yāhi śūra hariha. Pibā sutasya matir na madhoścakānaś cārurmadāya.

Indra, omnipotent lord of cosmic dynamics, come, join our yajna congregation, drink of honey sweets of homage and soma distilled for divine ecstasy and, intent on fulfillment as you get from soma, march on (over the negativities, jealousies and enmities).

953. Indra Devata, Bhrigu Ṛshi

इन्द्र जठरं नव्यं न पृणस्व मधोर्दिवो न।
अस्य सुतस्य स्वा३र्नोप त्वा मदाः सुवाचो अस्थुः ॥ ९५३ ॥

Indra jaṭharaṁ navyaṁ na pṛṇasva madhordivo na. Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.

Indra, divine ruler of the world, drink of the adorable honey sweets of soma like heavenly nectar to your heart's content, and may the admirable ecstasy of this soma stay with you like the eternal bliss of heavenly freedom of Moksha.

954. Indra Devata, Bhrigu Ṛshi

इन्द्रस्तुराषाण्मित्रो न जघान वृत्रं यतिर्न।
बिभेद वलं भृगुर्न ससाहे शत्रून् मदे सोमस्य॥ ९५४॥

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Indrasturāṣāṇmitro na jaghāna vṛtram yatirna.
Bibheda valaṁ bhṛgurna sasāhe śatrūn made somasya.

Indra, instant fighter in response, dispels darkness as the sun, like a sage he breaks off negativities, and like a passionate scholar, he removes doubts and ignorance at a stroke, in his passion and enthusiasm of Soma, joyous positive values of life.

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CHAPTER–6

955. Pavamana Soma Devata, Akrishtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

गोवित्पवस्व वसुविद्धिरण्यविद्रेतोधा इन्दो भुवनेष्वर्पितः। त्वं सुवीरो असि सोम विश्ववित्तं त्वा नर उप गिरेम आसते॥ ९५५॥

Govit pavasva vasuviddhiraṇyavid retodhā indo bhuvaneṣvarpitaḥ. Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema āsate.

O Soma, Indu, lord of life, beauty and grace, flow, pure and purifying, vibrant omnipresent in all regions of the world. You master and control the wealth of lands and cows, light of knowledge and culture, jewels of peace and settlement, and the beauty of gold and grace. You are virile and command creative energy. You are mighty brave, ruler over the world. We, vibrant and brave devotees, adore you with songs of praise and prayer, and pray we may be close to you. (Rg. 9-86-39)

956. Pavamana Soma Devata, Akrshtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

त्वं नृचक्षा असि सोम विश्वतः पवमान वृषभ ता वि धावसि। स नः पवस्व वसुमद्धिरण्यवद्वयं स्याम भुवनेषु जीवसे॥ ९५६॥

Tvaṁ nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā vi dhāvasi. Sa naḥ pavasva vasu-maddhiraṇyavad vayaṁ syāma bhuvaneṣu jīvase.

O Soma, you are constant watchful guardian of

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humanity all round in all ways. O lord pure and purifying, vigorous and generous, you cleanse us with all those powers of yours. Pray purify and energise us so that we may be prosperous with peaceful settlement and golden graces of wealth, honour and excellence to live happy in the regions of the world. (Rg. 9-86-38)

957. Pavamana Soma Devata, Akrshtah Mashah and Sikatanivavari, Prishnaya Ajoshcha Ṛshis

ईशान इमा भुवनानि ईयसे युजान इन्दो हरितः सुपर्ण्यः। तास्ते क्षरन्तु मधुमद् घृतं पयस्तव व्रते सोम तिष्ठन्तु कृष्टयः॥ ९५७॥

Īśāna imā bhuvanāni īyase yujāna indo haritaḥ suparṇyaḥ. Tāste kṣarantu madhumad ghṛtaṁ payastava vrate soma tiṣṭhantu kṛṣṭayaḥ.

O Soma, Indu, lord of light and beauty of peaceful life, you rule over all these regions of the world harnessing dynamic forces of nature's energy. May these forces of yours produce and shower on us ghrta and milk of honeyed sweetness and may the people abide by your laws and discipline of life. (Rg. 9-86-37)

958. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

पवमानस्य विश्ववित् प्र ते सर्गा असृक्षत।
सूर्यस्येव न रश्मयः॥ ९५८॥

Pavamānasya viśvavit pra te sargā asṛkṣata.
Sūryasyeva na raśmayaḥ.

Lord of the universe, pure, refulgent and purifying, as you manifest in the flux of existence your creations of peace and beauty flow and radiate like rays

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of the sun. (Rg. 9-64-7)

959. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

केतुं कृण्वन्दिवस्परि विश्वा रूपाभ्यर्षसि।
समुद्रः सोम पिन्वसे ॥ ९५९ ॥

Ketum kṛṇvan divaspari viśvā rūpābhyarṣasi.
Samudraḥ soma pinvase.

Creating the lights of your existential presence over the regions of heaven above, you reveal your power by the beauty of forms you create, O Soma, universal home of infinite bliss, and expand the possibilities of life's joy. (Rg. 9-64-8)

960. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

जज्ञानो वाचमिष्यसि पवमान विधर्मणि।
क्रन्दन् देवो न सूर्यः ॥ ९६० ॥

Jajñāno vācamiṣyasi pavamāna vidharmaṇi.
Krandan devo na sūryaḥ.

Invoked in yajna and inspiring songs of adoration you love, pure, purifying and pervasive in the world of various forms and functions, your voice rolling and revealing, you radiate as the refulgent sun and transcend the world in existence. (Rg. 9-64-9)

961. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र सोमासो अधन्विषुः पवमानास इन्दवः।
श्रीणाना अप्सु वृञ्जते ॥ ९६१ ॥

Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.
Śrīṇānā apsu vṛñjate.

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Soma currents of purity, power and beauty of divinity, purifying and inspiring streams of life's joy, sparkling, and enlightening humanity, when absorbed, and integrated in human thought, word and action reflect in life and glorify noble people. (Rg. 9-24-1)

962. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि गावो अधन्विषुरापो न प्रवता यतीः ।
पुनाना इन्द्रमाशत ॥ ९६२ ॥

Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.
Punānā indramāśata.

The ecstasy and power of soma vibrations energise the mind and senses of the celebrant, purifying and perfecting them, and, thus purified, the senses and mind move to the presence of omnipotent all-joyous Indra like streams and rivers flowing, rushing and joining the sea. (Rg. 9-24-2)

963. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र पवमान धन्वसि सोमेन्द्राय मादनः ।
नृभिर्यतो वि नीयते ॥ ९६३ ॥

Pra pavamāna dhanvasi somendrāya māda-naḥ. Nṛbhiryato vi nīyase.

O Soma, universal power and joy of existence, pure and purifying, you vibrate in the universe like an ocean of nectar. Celebrated by men of vision and wisdom, you arise and manifest in your glory in the devotee's experience and inspire him to rise to divinity. (Rg. 9-24-3)

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964. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे ।
अरमिन्द्रस्य धाम्ने ॥ ९६४ ॥

Indo yadadribhiḥ sutaḥ pavitraṁ paridīyase.
Aramindrasya dhāmne.

O Soma, shower of divine beauty and bliss, perceived, internalised and realised through the mind and vision of the celebrant, you vibrate and shine in sanctified awareness as the absolute beauty, bliss and glory of existence for the human soul (Rg. 9-24-5)

965. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

त्वं सोम नृमादनः पवस्व चर्षणीधृतिः ।
सस्निर्यो अनुमाद्यः ॥ ९६५ ॥

Tvaṁ soma nṛmādanaḥ pavasva carṣaṇī-dhṛtiḥ. Sasniryo anumādyaḥ.

O Soma, joyous lover and lord of humanity, let the ecstasy of your presence flow purifying for the protection and fulfilment of humanity, pure, generous and adorable as you are. (Rg. 9-24-4)

966. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवस्व वृत्रहन्तम उक्थेभिरनुमाद्यः ।
शुचिः पावको अद्भुतः ॥ ९६६ ॥

Pavasva vṛtrahantama ukthebhir anumādyaḥ.
Śuciḥ pāvako adbhutaḥ.

Flow into the heart, beatify the soul, O greatest destroyer of the dirt and darkness of life, in response to

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our songs of adoration. O Spirit of absolute joy, you are pure, sanctifier and absolutely sublime. (Rg. 9-24-6)

967. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

शुचिः पावक उच्यते सोमः सुतः स मधुमान्।
देवावीरघशंसहा ॥ ९६७ ॥

Śuciḥ pāvaka ucyate somaḥ sutaḥ sa madhu-mān. Devāvīraghaśaṅsahā.

Soma, creator and energiser of existence, ambrosial honey for the enlightened celebrants, is hailed as purifier, sanctifier and protector of the divines and destroyer of sin, scandal, jealousy and enmity. (Rg. 9-24-7)

968. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र कविर्देववीतयेऽव्या वारेभिरव्यत।
साह्वान्विश्वा अभि स्पृधः ॥ ९६८ ॥

Pra kavirdevavītaye'vyā vārebhiravyata.
Sāhvān viśvā abhi spṛdhaḥ.

Soma, creative poet and universal visionary, all protective, withstanding all rivalry and opposition, moves on with protection, advancement and choice gifts for the creative souls for their divine fulfilment. (Rg.9-20-1)

969. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति।
पवमानः सहस्त्रिणम् ॥ ९६९ ॥

Sa hi ṣmā jaritṛbhya ā vājaṁ gomantam invati.
Pavamānaḥ sahasriṇam.

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He alone, pure, purifying and dynamic, brings for the celebrants thousandfold food, energy and advancement with victory inspired and infused with intelligence, knowledge, culture and enlightenment. (Rg. 9-20-2)

970. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि विश्वानि चेतसा मृज्यसे पवसे मती।
स नः सोम श्रवो विदः॥ ९७०॥

Pari viśvāni cetasā mṛjyase pavase matī.
Sa naḥ soma śravo vidaḥ.

O lord, you give us all good things of the world we love with our heart's desire. You inspire and energise our intellect, understanding and will for action. O Soma, pray bring us the wealth of honour and fame with all forms of life's excellence. (Rg. 9-20-3)

971. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुवं रयिम्।
इषं स्तोतृभ्य आ भर॥ ९७१॥

Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim. Iṣaṁ stotṛbhya ā bhara.

Bring wide and expansive fame for the men of honour and generosity, bring wealth and power, bring food, energy, knowledge and excellence of mind and soul for the celebrants. (Rg. 9-20-4)

972. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

त्वं राजेव सुव्रतो गिरः सोमा विवेशिथ।
पुनानो वह्ने अद्भुत॥ ९७२॥

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Tvaṁ rājeva suvrato giraḥ somā viveśitha.
Punāno vahne adbhuta.

O Soma, you are like a ruler sustainer of the holy laws of existence. You are present in the hymns of the Veda and you inspire the songs of celebrants. Pure and purifying, O wielder and sustainer of the universe, you are wondrous great and sublime, the like of which never was and never shall be, rival there is none. (Rg. 9-20-5)

973. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २र ३ २ ३ १ २ ३ १ २ ३ १ २
स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः।
१ २ ३ १ २
सोमश्चमूषु सीदति॥ ९७३ ॥

Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.
Somaścamūṣu sīdati.

That lord Soma, burden bearer of existence, is the universal inspirer, energiser and enlightener, the very passion and fire of life, pervasive in the waters of space, unconquerable, blazing in the self-circuit of his own refulgence, and he abides in the holy ladles of yajna as much as in the mighty majestic armies of the universe. (Rg. 9-20-6)

974. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २र ३ २ ३ १ २
क्रीडुर्मखो न मंहयुः पवित्रं सोम गच्छसि।
१ २ ३ २ ३ १ २
दधत् स्तोत्रे सुवीर्यम्॥ ९७४॥

Krīḍurmakho na maňhayuḥ pavitram soma gacchasi. Dadhat stotre suvīryam.

O Soma, you are joyous and playful, generous at heart as the very yajnic creation of the exuberant world, you move to the heart of the celebrants with purity of

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divinity, and inspire and infuse the hymns of Veda and songs of the devotees with the spirit of divinity and creative exuberance. (Rg. 9-20-7)

975. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

यवंयवं नो अन्धसा पुष्टंपुष्टं परि स्त्रव।
विश्वा च सोम सौभगा॥ ९७५ ॥

Yavaṁ yavaṁ no andhasā puṣṭaṁ puṣṭaṁ pari srava. Viśvā ca soma saubhagā.

Soma, Spirit of peace, power and plenty, flow forth, vitalise, purify and inspire us with fresh energy, power and grace of culture at every stage of our growth, acquisition and progress, beatify all our good fortune and prosperity of life in the world. (Rg. 9-55-1)

976. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

इन्दो यथा तव स्तवो यथा ते जातमन्धसः।
नि बर्हिषि प्रिये सदः॥ ९७६ ॥

Indo yathā tava stavo yathā te jātamandhasaḥ. Ni barhiṣi priye sadaḥ.

O lord of beauty and grace, as you pervade your own glory of adoration, your own creation, power and nourishments of food and inspiration, so pray come, bless our vedi of yajna, our life and work through the world. (Rg. 9-55-2)

977. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

उत नो गोविदश्ववित् पवस्व सोमान्धसा।
मक्षूतमेभिरहभिः॥ ९७७॥

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Uta no govid aśvavit pavasva somāndhasā.
Makṣūtamebhir ahabhiḥ.

And O Soma, lord of energy, wealth and advancement, master of knowledge and progress, by the shortest time of the days ahead, bless and beatify us with food for body, mind and soul, rich in lands, cows and culture, horses, advancement and progressive power and achievement. (Rg. 9-55-3)

978. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

यो जिनाति न जीयते हन्ति शत्रुमभीत्य।
स पवस्व सहस्रजित्॥ ९७८॥

Yo jināti na jīyate hanti śatrumabhītya.
Sa pavasva sahasrajit.

You, who always excel, win or vanquish, who no one can excel, win or vanquish, who advance and destroy the destructive adversary, pray advance, energise, purify and empower us too, winner of a thousand battles. (Rg. 9-55-4)

979. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

यास्ते धारा मधुश्चुतोऽसृग्रमिन्द ऊतये।
ताभिः पवित्रमासदः॥ ९७९॥

Yāste dhārā madhuścuto'sṛgraminda ūtaye.
Tābhiḥ pavitram āsadaḥ.

O Soma, spirit of ambition, action and glory of life, the honey sweet streams of your ecstasy flow for the protection and sanctification of life. With those streams come and flow in the holy yajnic hall of action. (Rg. 9-62-7)

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980. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

सो अर्षेन्द्राय पीतये तिरो वाराण्यव्यया।
सीदन्नृतस्य योनिमा ॥ ९८० ॥

So arṣendrāya pītaye tiro vārāṇyavyayā.
Sīdannṛtasya yonimā.

O Soma, spirit of holy action and life's sanctity, settle in your seat of yajnic action in the nation's heart for the honour and excellence of human values and flow free down the permanent annals of human history and tradition. (Rg. 9-62-8)

981. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

त्वं सोम परि स्रव स्वादिष्ठो अङ्गिरोभ्यः।
वरिवोविद् घृतं पयः ॥ ९८१ ॥

Tvaṁ soma pari srava svādiṣṭho aṅgirobhyaḥ.
Varivovid ghṛtaṁ payaḥ.

O Soma, dynamic spirit of action, joy and glory of life, harbinger of the best of wealth and honour, flow sweet and most delicious for vibrant sages and scholars and release streams of milk and ghrta for humanity. (Rg. 9-62-9)

982. Agni Devata, Aruna Vaitahavya Ṛshi

तव श्रियो वर्ष्यस्येव विद्युतोऽग्नेश्चिकित्र उषसामिवेतयः।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमा-
सनि ॥ ९८२ ॥

Tava śriyo varṣyasyeva vidyuto'gneścikitra uṣasām ivetayaḥ. Yadoṣadhīr abhisṛṣṭo vanāni ca pari svayam cinuṣe annam āsani.

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Your wonderful lustre and beauties shine like lightning flashes of the clouds of rain, like lights of the rising dawns, specially, when, radiating warm and free, you reach and shine upon the herbs and trees and fields of grain and receive them into the shining warmth of your maturing and ripening radiations. (Rg. 10-91-5)

983. Agni Devata, Aruna Vaitahavya Ṛshi

वातोपजूत इषितो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे। आ ते यतन्ते रथ्यो३ यथा पृथक् शर्धांस्यग्ने अजरस्य धक्षतः ॥ ९८३ ॥

Vātopajūta iṣito vaśāň anu tṛṣu yadannā veviṣad vitiṣṭhase . Ā te yatante rathyo३ yathā pṛthak śardhāňsyagne ajarasya dhakṣataḥ.

When urged and impelled by wind, Agni, you rush fast to objects of your choice love and consumption, then your youthful unaging flames, burning and blazing, rush on like the horses of a monarch's chariot. (Rg. 10-91-7)

984. Agni Devata, Aruna Vaitahavya Ṛshi

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतरं मतिम्। त्वामर्भस्य हविषः समानमित् त्वां महो वृणते नान्यं त्वत् ॥ ९८४ ॥

Medhākāraṁ vidathasya prasādhanam agniṁ hotāraṁ paribhūtaraṁ matim. Tvāmarbhasya haviṣaḥ samānamit tvāṁ maho vṛṇate nānyaṁ tvat.

Devotees choose to worship Agni alone, none other than Agni, giver of intelligence, accomplisher of

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yajna and education for knowledge, high priest of yajnic existence, supreme over all, omniscient wise, and equally loving for all, whether the havi offered is small or great, whether the purpose is high or low. O lord of light, they choose none other than you. (Rg. 10-91-8)

985. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण।
मित्र वंसि वां सुमतिम्॥ ९८५॥

Purūruṇā ciddhyastyavo nūnaṁ vāṁ varuṇa. Mitra vaṅsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us. (Rg. 5-70-1)

986. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

ता वां सम्यगद्रुह्वाणेषमश्याम धाम च।
वयं वां मित्रा स्याम॥ ९८६॥

Tā vāṁ samyag adruhvāṇeṣam aśyāma dhāma ca. Vayaṁ vāṁ mitrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours, so that we may internalise it and pursue it in our life and conduct. (Rg. 5-70-2)

987. Mitra - Varunau Devate, Uruchakri Atreya Ṛshi

पातं नो मित्रा पायुभिरुत त्रायेथां सुत्रात्रा।
साह्याम दस्यून् तनूभिः॥ ९८७॥

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Pātaṁ no mitrā pāyubhiruta trāyethāṁ sutrā-trā. Sāhyāma dasyūn tanūbhiḥ.

O Mitra and Varuna destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction. (Rg. 5-70-3)

988. Indra Devata, Kurusuti Kanva Ṛshi

उत्तिष्ठन्नोजसा सह पीत्वा शिप्रे अवेपयः।
सोममिन्द्र चमूसुतम्॥ ९८८॥

Uttiṣṭhannojasā saha pītvā śipre avepayaḥ.
Somam indra camū sutam.

Indra, lord of the universe, rising with your might and majesty, protect and energise both heaven and earth and promote the soma of life's vitality created in both heaven and earth by nature and humanity by yajna. (Rg. 8-76-10)

989. Indra Devata, Kurusuti Kanva Ṛshi

अनु त्वा रोदसी उभे स्पर्धमानमददेताम्।
इन्द्र यद्दस्युहाभवः॥ ९८९॥

Anu tvā rodasī ubhe sparddhamāna madetām.
Indra yad dasyuhā bhavaḥ.

Indra, when you stimulate and energise the soma vitality of life created by nature and humanity, and when you rise as destroyer of the negativities of the counter-force, then both heaven and earth vibrate and celebrate your majesty in awe with admiration. (Rg. 8-76-11)

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990. Indra Devata, Kurusuti Kanva Ṛshi

वाचमष्टापदीमहं नवस्त्रक्तिमृतावृधम्।
इन्द्रात् परि तन्वं ममे॥ ९९०॥

Vācam aṣṭāpadīm ahaṁ navasraktim ṛtāvṛdham. Indrāt paritanvaṁ mame.

I study, measure, develop and pray for the advancement of language revealed in eight works, i.e., four Vedas and four Upavedas, spoken across four classes of humanity and through four stages of the individual's development from birth to death, developing over nine blooming branches like flower garlands across nine regions of the earth, ultimately touching the truth of divine reality, the Word Imperishable descended from and ascending to Indra, lord of omniscience across the countless branches of dialects and structures. (Rg. 8-76-12)

991. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत।
पिबतं शम्भुवा सुतम्॥ ९९१॥

Indrāgnī yuvāmime३'bhi stomā anūṣata.
Pibataṁ śambhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled. (Rg. 6-60-7)

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992. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
इन्द्राग्नी ताभिरा गतम्॥ ९९२॥

Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.
Indrāgnī tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all. (Rg. 6-60-8)

993. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

ताभिरा गच्छतं नरोपेदं सवनं सुतम्।
इन्द्राग्नी सोमपीतये॥ ९९३॥

Tābhirā gacchataṁ naropedaṁ savanaṁ sutam. Indrāgnī somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.(Rg.6-60-9)

994. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत्।
सीदन्योनौ वनेष्वा॥ ९९४॥

Arṣā soma dyumattamo'bhi dronāni roruvat.
Sīdan yonau vaneṣvā.

Soma, spirit of divine power and peace of purity, most potent and most refulgent, come roaring at the speed and force of thunder and abide in the flames of yajna and heart of the faithful celebrant purify and

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sanctify the soul. (Rg. 9-65-19)

995. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः।
सोमा अर्षन्तु विष्णवे॥ ९९५॥

Apsā indrāya vāyave varuṇāya marudbhyaḥ. Somā arṣantu viṣṇave.

Soma, spirit of the innate peace and power of divinity, by its own will and energy, radiates to the heart and soul of the devotee to vest it with the power of cosmic energy (Indra), the speed of winds (Vayu), pioneering spirit of the storm (Maruts), the depth of space (Varuna), and the love of omnipresent divinity (Vishnu). (Rg. 9-65-20)

996. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः।
आ पवस्व सहस्त्रिणम्॥ ९९६॥

Iṣaṁ tokāya no dadhad asmabhyaṁ soma viśvataḥ. Ā pavasva sahasriṇam.

O Soma, bearing a thousandfold gifts of food, energy, knowledge and will of initiative and assertion from all sides of the world, pray flow to bless us and our future generations with the power and peace of divinity. (Rg. 9-65-21)

997. Pavamana Soma Devata, Saptarshis Ṛshis

सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम्।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया॥ ९९७॥

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Soma u ṣvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām. Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.

Soma, invoked by celebrants, manifests with blissful inspiring powers of protection and promotion and, saving, watching, fascinating, goes forward, rushing, compelling, in an impetuous stream like waves of energy, and it also goes forward by a stream of mild motion, soothing and refreshing. (Rg. 9-107-8)

998. Pavamana Soma Devata, Saptarshis Ṛshis

अनूपे गोमान् गोभिरक्षाः सोमो दुग्धाभिरक्षाः।
समुद्रं न संवरणान्यग्मन् मन्दी मदाय तोशते॥ ९९८॥

Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ. Samudraṁ na samvaraṇānyagman mandī madāya tośate.

Soma, divine master of holy speech, emerges in the depth of the heart with the voice of divinity and blesses the devotee with the revelation of the milk of spiritual sustenance. Just as streams of water flow and reach the sea, so is the divine stream and spirit of joy invoked and celebrated for the central bliss of the soul. (Rg. 9-107-9)

999. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

यत्सोम चित्रमुक्थ्यं दिव्यं पार्थिवं वसु।
तन्नः पुनान आ भर॥ ९९९॥

Yatsoma citram ukthyaṁ divyaṁ pārthivaṁ vasu. Tannaḥ punāna ā bhara.

O Soma, lord of peace, purity and power, purify

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for us the wealth, honour and excellence both worldly and heavenly which is wonderfully versatile, valuable and admirable, pray sanctify it and bless us with the sacred gift. (Rg. 9-19-1)

1000. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

वृषा पुनान आयूंषि स्तनयन्नधि बर्हिषि।
हरिः सन्योनिमासदः ॥ १००० ॥

Vṛṣā punāna āyūn̆ṣi stanayannadhi barhiṣi.
Hariḥ sanyonim āsadah.

O Soma, giver of showers of fulfilment to the soul in living forms, purifying and sanctifying the soul of each one among humanity, presiding over the evolving forms of nature with the divine will and voice of thunder, taking on the role of creator through the dynamics of universal law, the divine Spirit abides immanent and pervasive in the womb of nature as the total seed of existence. (Rg. 9-19-3)

1001. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

युवं हि स्थः स्वःपती इन्द्रश्च सोम गोपती।
ईशाना पिप्यतं धियः ॥ १००१ ॥

Yuvaṁ hi sthaḥ svaḥpatī indraśca soma gopatī.
Īśānā pipyataṁ dhiyaḥ.

O Soma, lord of peace and purity, Indra, lord of honour and excellence, both of you are protectors, sustainers and sanctifiers of earth, earthly well being, culture and sacred speech, of heaven and heavenly light and joy. Rulers and sustainers of existence, pray bless us with exuberant intelligence and will for holy thought,

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action and advancement. (Rg. 9-19-2)

1002. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः। तमिन्महत्स्वा-जिषूतिमर्भे हवामहे स वाजेषु प्र नोऽविषत्॥ १००२॥

Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ. Tamin mahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra no'viṣat.

Indra, the hero who destroys Vtra, the cloud of want and suffering, and releases the showers of plenty and prosperity, goes forward with the people for the achievement of strength and joy of the land of freedom and self-government. And him we invoke and exhort in the battles of life, great and small, so that he may defend and advance us in all our struggles for progress and lead us to victory. (Rg. 1-81-1)

1003. Indra Devata, Gotama Rahugana Ṛshi

असि हि वीर सेन्योऽसि भूरि परादिदिः। असि दभ्रस्य चिद् वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु॥ १००३॥

Asi hi vīra senyo'si bhūri parādadih. Asi dabhra-sya cidvṛdho yajamānāya śikṣasi sunvate bhūri te vasu.

Indra, you are the valiant hero. You are the warrior taking on many enemies and oppositions at a time. Even the small, you raise to greatness. You lead the creative and generous yajamana to knowledge and power. Hero of the battles of existence, may your wealth, power and honour grow higher and higher. (Rg. 1-81-2)

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1004. Indra Devata, Gotama Rahugana Ṛshi

यदुदीरत आजयो धृष्णवे धीयते धनम्। युङ्क्ष्वा मदच्युता
हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः॥ १००४॥

Yaduḍīrata ājayo dhṛṣṇave dhīyate dhanam. Yuṅkṣvā madacyutā harī kaṁ hanaḥ kaṁ vasau dadho'smāň indra vasau dadhaḥ.

When battles confront the nation, means and money are raised and prizes won for the brave. Commander of the forces, yoke the forces exuberant and raging for war. Destroy the enemy. Settle the victorious in wealth and peace. Indra, pray settle us in peace and comfort. (Rg. 1-81-3)

1005. Indra Devata, Gotama Rahugana Ṛshi

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः। या इन्द्रेण
सयावरीर्वृष्णा मदन्ति शोभथा वस्वी रनु स्वराज्यम्॥ १००५॥

Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ. Yā indreṇa sayāvarīrvṛṣṇā madanti śobhathā vasvīranu svarājyam.

The golden and brilliant people and forces of the land drink of the delicious, exciting and universal honey sweets of national pride and prestige and joyously celebrate their achievements in the company of generous and valorous Indra for the advancement of the honour and glory of the republic in obedience to the demands and discipline of the freedom and self-government of the nation. (Rg. 1-84-10)

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1006. Indra Devata, Gotama Rahugana Ṛshi

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः। प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम्॥ १००६॥

Tā asya pṛśanāyuvaḥ somaṁ śrīṇanti pṛśnayaḥ. Priyā indrasya dhenavo vājraṁ hinvanti sāyakaṁ vasvīranu svarājyam.

Those forces of Indra, the ruler, close together in contact and unison, of varied forms and colours, brilliant as sunrays and generous and productive as cows, who are dearest favourites of the ruler, create the soma of joy and national dignity and hurl the missile of the thunderbolt upon the invader as loyal citizens of the land in accordance with the demands and discipline of freedom and self-government. (Rg. 1-84-11)

1007. Indra Devata, Gotama Rahugana Ṛshi

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः। व्रतान्यस्य सश्चिरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम्॥ १००७॥

Tā asya namasā sahaḥ saparyanti pracetasaḥ. Vratānyasya saścire purūṇi pūrvacittaye vasvīranu svarājyam.

Those forces, noble and intelligent, serve and augment the courage and power of this Indra with food, energy and armaments and, as citizens of the land, as a matter of duty to the freedom and discipline of the republic, predictably join many dedicated projects and programmes of his in anticipation of success. (Rg. 1-84-12)

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1008. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असाव्यंशुर्मदायाप्सु दक्षो गिरिष्ठाः।
श्येनो न योनिमासदत्॥ १००८॥

Asāvyaňśurmadāyāpsu dakṣo giriṣṭhāh.
Śyeno na yonimāsadat.

The peace and pleasure of life's ecstasy in thought and action, and the expertise well founded on adamantine determination is created by Savita, the creator, like the flying ambition of the soul and it is settled in its seat at the heart's core in the personality. (Rg. 9-62-4)

1009. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

शुभ्रमन्धो देववातमप्सु धौतं नृभिः सुतम्।
स्वदन्ति गावः पयोभिः॥ १००९॥

Śubhram andho devavātam apsu dhautaṁ nṛbhiḥ sutam. Svadanti gāvaḥ payobhiḥ.

The radiant food of ambition created by people, energised by noble leaders, sanctified in action, the people enjoy seasoned with delicacies of cow's milk. (Rg. 9-62-5)

1010. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

आदीमश्वं न हेतारमशूशुभन्नमृताय।
मधो रसं सधमादे॥ १०१०॥

Ādīmaśvaṁ na hetāram aśūśubhannamṛtāya.
Madho rasaṁ sadhamāde.

And this ecstasy of the fruit of active ambition,

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honey sweet of joint achievement in yajnic action, leading lights of the nation like yajakas exalt and glorify as the progressive sociopolitical order of humanity for permanence and immortal honour. (Rg. 9-62-6)

1011. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshi

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्।
वि कोशं मध्यमं युव॥ १०११॥

Abhi dyumnaṁ bṛhadyaśa iṣaspate didīhi deva devayum. Vi kośaṁ madhyamaṁ yuva.

O refulgent generous Soma spirit of life, lover of divinities, master of food and energy for body, mind and soul, give us the light to rise to the honour and excellence of higher life towards divinity, and for that pray open the middle cover of the soul and let us rise to the state of divine bliss. (Rg. 9-108-9)

1012. Pavamana Soma Devata, Krtayasha Angirasa Ṛshi

आ वच्यस्व सुदक्ष चम्वोः सुतो विशां वह्निर्न विश्पतिः।
वृष्टिं दिवः पवस्व रीतिमपो जिन्वन् गविष्टये धियः॥ १०१२॥

Ā vacyasva sudakṣa camvoḥ suto viśāṁ vahnirna viśpatiḥ. Vṛṣṭiṁ divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyaḥ.

O Spirit omnipotent of divine action, invoked, adored and vibrant in the internal world of mind and soul and in the external world of nature, sustainer and ruler as burden bearer of humanity, stimulate the radiation of light from heaven, sanctify the shower of bliss, and inspire and illuminate the mind and

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intelligence for the seeker of enlightenment. (Rg. 9-108-10)

1013. Pavamana Soma Devata, Trita Aptya Ṛshi

प्राणा शिशुर्महीनां हिन्वन्नृतस्य दीधितिम्।
विश्वा परि प्रिया भुवदध द्विता ॥ १०१३ ॥

Prāṇā śiśurmahīnāṁ hinvannṛtasya dīdhitim.
Viśvā pari priyā bhuvadadha dvitā.

Maker of stars and planets, inspiring the light and law of the dynamics of existence, dear adorable giver of fulfilment, Soma rules over both spirit and nature, heaven and earth. (Rg. 9-102-1)

1014. Pavamana Soma Devata, Trita Aptya Ṛshi

उप त्रितस्य पाष्योऽ३रभक्त यद् गुहा पदम्।
यज्ञस्य सप्त धामभिरध प्रियम्॥ १०१४॥

Upa tritasya pāṣyorabhakta yad guhā padam.
Yajñasya sapta dhāmabhiradha priyam.

Close to the adamantine integration of Purusha and Prakrti in human form is the secret seat of heart and clairvoyant intelligence wherein the climactic presence of the master of three orders of Prakrti and super presence of divinity, and there it is shared by seven prakrtic, pranic and psychic orders of existence and adored by seven metres of Vedic hymns as the dearest supreme object of worship. (Rg. 9-102-2)

1015. Pavamana Soma Devata, Trita Aptya Ṛshi

त्रीणि त्रितस्य धारया पृष्ठेष्वैरयद्रयिम्।
मिमीते अस्य योजना वि सुक्रतुः ॥ १०१५ ॥

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Trīṇi tritasya dhārayā pṛṣṭheṣvairayadrayim.
Mimīte asya yojanā vi śukratuḥ.

By three streams of the moving particles of matter, energy and mind does the triple master, Soma, move the dynamics of existence, and thus does the supreme yajaka order and accomplish his cosmic plan. (Rg. 9-102-3)

1016. Pavamana Soma Devata, Rebhasunus Kashyapas Ṛshis

पवस्व वाजसातये पवित्रे धारया सुतः।
इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तरः ॥ १०१६ ॥

Pavasva vājasātaye pavitre dhārayā sutaḥ.
Indrāya soma viṣṇave devebhyo madhu-mattaraḥ.

Soma, all inspiring spirit of the universe, sweetest presence distilled and realised in the holy heart, flow on purifying by the stream of exhilaration, giving food, energy and fulfilment for the soul, for the universal vibrancy of nature and humanity, and for all the noble, generous and enlightened people. (Rg. 9-100-6)

1017. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

त्वां रिहन्ति धीतयो हरिं पवित्रे अद्रुहः।
वत्सं जातं न मातरः पवमान विधर्मणि ॥ १०१७ ॥

Tvāṁ rihanti dhītayo hariṁ pavitre adruhaḥ.
Vatsaṁ jātaṁ na mātaraḥ pavamāna vidhar-maṇi.

O Soma, pure and purifying saviour spirit of

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universal sanctity, just as mother cows love and caress a new born calf, so do the motherly forces of nature and humanity free from the negativities of malice and jealousy love and cherish you arising in the heart and inspiring the soul in various dharmic situations of life. (Rg. 9-100-7)

1018. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

त्वं द्यां च महिव्रत पृथिवीं चाति जभ्रिषे।
प्रति द्रापिममुञ्चथाः पवमान महित्वना॥ १०१८॥

Tvaṁ dyāṁ ca mahivrata pṛthivīṁ cāti jabhriṣe. Prati drāpimamuñcathāḥ pavamāna mahitvanā.

O Soma, universal soul of high commitment of Dharma, pure and purifying energy of omnipresent divine flow, you wear the armour of omnipotence, bear, sustain and edify the heaven and earth by your majesty and transcend. (Rg. 9-100-9)

1019. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन् वृजनस्य राजा॥ १०१९॥

Indurvājī pavate gonyoghā indre somaḥ saha invanmadāya. Hanti rakṣo bādhate paryarātiṁ varivaskṛṇvan vṛjanasya rājā.

Indu, brilliant Soma, energetic and victorious, pure and purifying, vibrant and dynamic, creating

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strength, patience and endurance for the soul's joy, is ever on the move. It destroys evil, prevents negativities and opposition and casts them far off, and, giving wealth, honour and excellence of the best order of our choice, rules as the brilliant creator, controller and dispenser of strength, courage, power and life saving vitality in existence. (Rg. 9-97-10)

1020. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः। इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय॥ १०२०॥

Adha dhārayā madhvā pṛcānastiro roma pavate adridugdhaḥ. Indurindrasya sakhyaṁ juṣāṇo devo devasya matsaro madāya.

And by streams of honey shower, joining spiritual awareness, overflowing the heart cave, Soma, distilled from the adamantine practice of meditative self-control, flows pure, purifying, wholly fulfilling. The brilliant divine spirit of joy cherishing friendly communion with Indra, the Soul, is the ecstasy meant for the joyous fulfilment of the soul. (Rg. 9-97-11)

1021. Pavamana Soma Devata, Manyu Vasishtha Ṛshi

अभि व्रतानि पवते पुनानो देवो देवान्त्स्वेन रसेन पृञ्चन्। इन्दुर्धर्माण्यृतुथा वसानो दश क्षिपो अव्यत सानो अव्ये॥ १०२१॥

Abhi vratāni pavate punāno devo devāntsvena rasena pṛñcan. Indurdharmāṇyṛtuthā vasāno daśa kṣipo avyata sāno avye.

To all dear loving ones flows divine and brilliant

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Soma, pure, purifying and fulfilling the noble sages with its nectar of ecstasy. May the brilliant joyous divinity, pervading and shining with virtues according to time and season, purify and fulfill us on top of this protective world of ten senses, ten pranas and ten gross and subtle elements. (Rg. 9-97-12)

1022. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न इधीमहि द्युमन्तं देवाजरम्। यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषं स्तोतृभ्य आ भर॥ १०२२॥

Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ stotṛbhya ā bhara.

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants. (Rg. 5-6-4)

1023. Agni Devata, Vasushruta Atreya Ṛshi

आ ते अग्न ऋचा हविः शुक्रस्य ज्योतिषस्पते। सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर॥ १०२३॥

Ā te agna ṛcā haviḥ śukrasya jyotiṣaspate. Suścandra dasma viśpate havyavāt tubhyaṁ hūyata iṣaṁ stotṛbhya ā bhara.

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and

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functions. Generous creative power, create and bring food and energy for the celebrants. (Rg. 5-6-5)

1024. Agni Devata, Vasushruta Atreya Ṛshi

ओभे सुश्चन्द्र विश्पते दर्वी श्रीणीष आसनि। उतो न
उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर॥ १०२४॥

Obhe suścandra viśpate darvī śrīṇīṣa āsani. Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants. (Rg. 5-6-9)

1025. Indra Devata, Nrimedha Angirasa Ṛshi

इन्द्राय साम गायत विप्राय बृहते बृहत्।
ब्रह्मकृते विपश्चिते पनस्यवे॥ १०२५॥

Indrāya sāma gāyata viprāya bṛhate bṛhat. Brahmakṛte vipaścite panasyave.

Sing Brhatsama hymns in adoration of Indra, vibrant spirit of the universe and giver of fulfilment, grand and infinite, source ordainer and keeper of the law of universal Dharma, giver and protector of knowledge and karma, the lord adorable. (Rg. 8-98-1)

1026. Indra Devata, Nrmedha Angirasa Ṛshi

त्वमिन्द्राभिभूरसि त्वं सूर्यमरोचयः।
विश्वकर्मा विश्वदेवो महाँ असि॥ १०२६॥

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Tvam indrābhibhūrasi tvaṁ sūryam arocayaḥ.
Viśvakarmā viśvadevo mahāň asi.

Indra, you are the lord supreme dominant over all, you give light to the sun, you are the maker of the universe, you are the one adorable light and spirit of the world, you are the one great and glorious life of the world. (Rg. 8-98-2)

1027. Indra Devata, Nrimedha Angirasa Ṛshi

विभ्राजं ज्योतिषा स्वा३रगच्छो रोचनं दिवः।
देवास्त इन्द्र सख्याय येमिरे॥ १०२७॥

Vibhrājañjyotiṣā svaragaccho rocanaṁ divaḥ
Devāsta indra sakhyāya yemire.

Refulgent with your own light you pervade the regions of bliss and beatify the glory of heaven. Indra, the lights and divinities of the world vye and struggle for friendship with you. (Rg. 8-98-3)

1028. Indra Devata, Gotama Rahugana Ṛshi

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि।
आ त्वा पृणक्त्विन्द्रियं रजः सूर्यो न रश्मिभिः॥ १०२८॥

Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.
Ā tvā Pṛṇaktvindriyaṁ rajaḥ sūryo na raśmi-bhiḥ.

Indra, lord ruler of power, strong and resolute, come, this soma has been distilled for you. May it exhilarate and strengthen your mind as the sun fills and brightens the sky with its rays. (Rg. 1-84-1)

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1029. Indra Devata, Gotama Rahugana Ṛshi

आ तिष्ठ वृत्रहन् रथं युक्ता ते ब्रह्मणा हरी।
अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना॥ १०२९॥

Ā tiṣṭha vṛtrahan rathaṁ yuktā te brahmaṇā harī. Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.

Indra, lord ruler, breaker of the cloud, releaser of the waters of life, ride your chariot of the latest design and come. The horses are yoked with the right mantra and necessary stuffs. And may the high-priest of knowledge with his words of knowledge exhilarate you at heart. (Rg. 1-84-3)

1030. Indra Devata, Gotama Rahugana Ṛshi

इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम्।
ऋषीणां सुष्टुतीरुप यज्ञं च मानुषाणाम्॥ १०३०॥

Indramiddharī vahato'pratidhṛṣṭaśavasam. Ṛṣīṇāṁ suṣṭutīrupa yajñaṁ ca mānuṣāṇām.

The horses carry Indra, lord of informidable force and resolution of mind, to the Rshis' songs of praise and yajnic programmes of the people. (Rg. 1-84-2)

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CHAPTER–7

1031. Pavamana Soma Devata, Akrshtah Mashah Sikatanivavari, prishnaya ajoshcha Ṛshis

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः। दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रसः॥ १०३१॥

Jyotiryajñasya pavate madhu priyaṁ pitā devānāṁ janitā vibhūvasuḥ. Dadhāti ratnaṁ svadhayorapīcyaṁ madintamo matsara indriyo rasaḥ.

Light of human and cosmic yajna, Soma vibrates pure, purifying and omnipresent, dearest most delicious honeyed spirit of life, creator and sustainer of divinities and master of infinite wealth and power. It holds and commands the jewel wealth of its own power and potential hidden in earth and heaven and vibrates in the mysteries of nature and humanity -- divinity most joyous, ecstatic, glorious, pure bliss that it is. (Rg. 9-86-10)

1032. Pavamana Soma Devata, Sikata Nivavari Sikatanivavari, prishnaya ajoshcha Ṛshi

अभिक्रन्दन् कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः। हरिर्मित्रस्य सदनेषु सीदति मर्मृजानोऽविभिः सिन्धु-भिर्वृषा॥ १०३२॥

Abhikrandan kalaśaṁ vājyarṣati patirdivaḥ śatadhāro vicakṣaṇaḥ. Harirmitrasya sadaneṣu sīdati marmṛjāno'vibhiḥ sindhubhirvṛṣā.

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Roaring, the omnipotent pervades in the universe and flows with a thousand streams, all watching sustainer of the light of existence. Beatific, glorious, dispeller of darkness and sufferance, it abides in the homes of love and friendship, cleansing, purifying and consecrating with its protective favours and showers of grace, infinitely potent and generous since it is. (Rg. 9-86-11)

1033. Pavamana Soma Devata, Prishnaya ajoshcha Sikata Nivavari Ṛshi

अग्रे सिन्धूनां पवमानो अर्षस्यग्रे वाचो अग्रियो गोषु गच्छसि। अग्रे वाजस्य भजसे महद् धनं स्वायुधः सोतृभिः सोम सूयसे॥ १०३३॥

Agre sindhūnāṁ pavamāno arṣasyagre vāco agriyo goṣu gacchasi. Agre vājasya bhajase mahad dhanaṁ svāyudhaḥ sotṛbhiḥ soma sūyase.

Soma, prime spirit of the world in existence, pure and purifying, moves as the first cause of flowing waters, first cause of the flow of thought and speech, and it moves as the prime cause of the motions of stars and planets. First, before the start of evolution, it takes on the great warlike dynamics of the creative evolutionary flow of existence. The same omnipotent generous power, mighty of arms, is adorned and exalted in yajna by celebrants on the vedi designed by the lord and structured by his Shakti, Prakrti. (Rg. 9-86-12)

1034. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

असृक्षत प्र वाजिनो गव्या सोमासो अश्वया।
शुक्रासो वीरयाशवः॥ १०३४॥

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*Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.*

Vibrant heroes blest with the soma spirit of peace, progress and brilliance, pure and potent, inspired with ambition for lands, cows and culture, horses, advancement and achievement, and advancement of the brave generations of humanity move forward with the spirit of generous creativity. (Rg. 9-64-4)

1035. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

शुम्भमाना ऋतायुभिर्मृज्यमाना गभस्त्योः ।
पवन्ते वारे अव्यये ॥ १०३५ ॥

Śumbhamānā ṛtāyubhir mṛjyamānā gabhastyoḥ. Pavante vāre avyaye.

Blest and beatified by lovers of truth and divine law, seasoned and tempered by light of the sun and heat of fire, heroic men of the soma spirit of peace and prosperity work vibrant on choice positions in the imperishable order of divine existence. (Rg. 9-64-5)

1036. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

ते विश्वा दाशुषे वसु सोमा दिव्यानि पार्थिवा ।
पवन्तामान्तरिक्ष्या ॥ १०३६ ॥

*Te viśvā dāśuṣe vasu somā divyāni pārthivā.
Pavantāmāntarikṣyā.*

May the soma spirits of nature and humanity initiate, purify and direct all world's wealth, honour and excellence, peace and progress, of earthly, heavenly and middle order of the skies to flow to the generous and creative people of yajna and self-sacrifice. (Rg.9-64-6)

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1037. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

पवस्व देववीरति पवित्रं सोम रंह्या।
इन्द्रमिन्दो वृषा विश॥ १०३७॥

Pavasva devavīrati pavitraṁ soma raṅhyā. Indramindo vṛṣā viśa.

O Soma, spirit of divinity, flow quick, purify our mind and senses, and fulfil our prayers for piety. Spirit of peace and spiritual joy in exuberance, bring us the glory of life and let it sanctify our heart and soul. (Rg. 9-2-1)

1038. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

आ वच्यस्व महि प्सरो वृषेन्दो द्युम्नवत्तमः।
आ योनिं धर्णसिः सदः॥ १०३८॥

Ā vacyasva mahi psaro vṛṣendo dyumna-vattamaḥ. Ā yonim dharṇasiḥ sadaḥ.

Blissful Spirit of divinity, give us food for the mind and soul, great you are, delightful, generous, most sublime, the origin, wielder and sustainer of the universe and the truth of universal knowledge. (Rg. 9-2-2)

1039. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अधुक्षत प्रियं मधु धारा सुतस्य वेधसः।
अपो वसिष्ट सुक्रतुः॥ १०३९॥

Adhukṣata priyaṁ madhu dhārā sutasya vedha-saḥ. Apo vasiṣṭa sukratuḥ.

The stream of soma purity, bliss and knowledge, distilled and flowing from the omniscient, showers

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honey sweets of life on us, and the holiness of the noble soma internalised inspires our actions. (Rg. 9-2-3)

1040. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

महान्तं त्वा महीरन्वापो अर्षन्ति सिन्धवः।
यद्गोभिर्वासयिष्यसे॥ १०४०॥

Mahāntaṁ tvā mahīranvāpo arṣanti sindhavaḥ. Yad gobhir vāsayiṣyase.

Just as great floods of water, rivers and seas join the great ocean, and the great ocean abides by you, O lord omnipotent, similarly all our will and actions abide in you, lord supreme, since by your word and powers you inspire them. (Rg. 9-2-4)

1041. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

समुद्रो अप्सु मामृजे विष्टम्भो धरुणो दिवः।
सोमः पवित्रे अस्मयुः॥ १०४१॥

Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ. Somaḥ pavitre asmayuḥ.

The lord is Samudra, universal space, from which everything follows. He is integrated with our streams of earthly waters, self-sustained and all sustaining, holder and sustainer of the regions of heavenly light. The lord giver of peace and bliss is ours, with us, in the holy business of our life and karma. (Rg. 9-2-5)

1042. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अचिक्रदद् वृषा हरिर्महान्मित्रो न दर्शतः।
सं सूर्येण दिद्युते॥ १०४२॥

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Acikradad vṛṣā harirmahān mitro na darśataḥ
Saṁ sūryeṇa didyute.

Soma, Spirit of universal peace and bliss, is generous and virile, destroyer of suffering, great, noble guide as a friend, and proclaims his presence everywhere as he shines glorious with the sun. (Rg. 9-2-6)

1043. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

गिरस्त इन्द ओजसा मर्मृज्यन्ते अपस्युवः।
याभिर्मदाय शुम्भसे॥ १०४३॥

Girasta inda ojasā marmṛjyante apasyuvaḥ.
Yābhir madāya śumbhase.

Lord giver of peace and grandeur, your voices of the Veda, exponent of karma, by virtue of your divine lustre purify and sanctify the people. By the same voices you shine in divine glory for the joy of humanity. (Rg. 9-2-7)

1044. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

तं त्वा मदाय घृष्वय उ लोककृत्नुमीमहे।
तव प्रशस्तये महे॥ १०४४॥

Tam tvā madāya ghṛṣvaya u lokakṛtnum īmahe.
Tava praśastaye mahe.

For the sake of joy and elimination of the suffering of life, we adore you, creator of the worlds of nature and humanity. O lord, great are your glories sung all round. (Rg. 9-2-8)

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1045. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

गोषा इन्दो नृषा अस्यश्वसा वाजसा उत।
आत्मा यज्ञस्य पूर्व्यः ॥ १०४५ ॥

Goṣā indo nṛṣā asyaśvasā vājasā uta.
Ātmā yajñasya pūrvyaḥ.

O lord of peace and glory, you are the very soul of yajna, original and eternal since you are the foremost fount of all giving. You are the giver of cows, lands and the voices of wisdom and culture. You are the giver of children and grand children over ages of humanity. You are the giver of horses and all advancement and progress in achievements. You are the giver of food, sustenance and all powers and victories of success. Pray be that for us all time. (Rg. 9-2-10)

1046. Pavamana Soma Devata, Medhatithi Kanva Ṛshi

अस्मभ्यमिन्दविन्द्रियं मधोः पवस्व धारया।
पर्जन्यो वृष्टिमाँइव ॥ १०४६ ॥

Asmabhyam indavindriyaṁ madhoḥ pavasva dhārayā. Parjanyo vṛṣṭimān̆ iva.

For us, O lord of peace and bliss, munificent giver of lustre and grandeur, bring showers of purity and the honey sweets of life as a cloud laden with showers of rain. (Rg. 9-2-9)

1047. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

सना च सोम जेषि च पवमान महि श्रवः।
अथा नो वस्यसस्कृधि ॥ १०४७ ॥

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Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.
Athā no vasyasaskṛdhi.

O Soma, divine spirit of peace and joy, eternal power of love and friendship, most renowned giver of food and sustenance, win over the opponents and make us happy and prosperous, more and ever more. (Rg. 9-4-1)

1048. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

सना ज्योतिः सना स्वा३र्विश्वा च सोम सौभगा।
अथा नो वस्यसस्कृधि॥ १०४८ ॥

Sanā jyotiḥ sanā svarviśvā ca soma saubhagā.
Athā no vasyasaskṛdhi.

Soma, spirit of divine love and joy, give us eternal light, give us heavenly joy, and give us all good fortunes of the world and make us happy and prosperous more and ever more. (Rg. 9-4-2)

1049. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

सना दक्षमुत क्रतुमप सोम मृधो जहि।
अथा नो वस्यसस्कृधि॥ १०४९ ॥

Sanā dakṣamuta kratumapa soma mṛdho jahi.
Athā no vasyasaskṛdhi.

Soma, spirit of peace and excellence, give us strength and efficiency, protect and promote our noble actions, and ward off all sin, violence and evil forces, and thus make us happy and successful, more and ever more. (Rg. 9-4-3)

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1050. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

पवीतारः पुनीतन सोममिन्द्राय पातवे।
अथा नो वस्यसस्कृधि॥ १०५०॥

Pavītāraḥ punītana somam indrāya pātave.
Athā no vasyasaskṛdhi.

O sages, harbingers of purity, purify and enhance the soma spirit of peace and joy for Indra, the growth of power, protection and excellence of the world and thus make us happy and prosperous more and ever more. (Rg. 9-4-4)

1051. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

त्वं सूर्ये न आ भज तव क्रत्वा तवोतिभिः।
अथा नो वस्यसस्कृधि॥ १०५१॥

Tvaṁ sūrye na ā bhaja tava kratvā tavotibhiḥ.
Athā no vasyasaskṛdhi.

O Soma take us high to the light of the sun in knowledge and purity by your noble speech and action and by your paths of protection and progress, and thus make us happy and prosperous more and ever more. (Rg. 9-4-5)

1052. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

तव क्रत्वा तवोतिभिर्ज्योक् पश्येम सूर्यम्।
अथा नो वस्यसस्कृधि॥ १०५२॥

Tava kratvā tavotibhirjyok paśyema sūryam.
Athā no vasyasaskṛdhi.

By your noble actions, O spirit of peace and piety,

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and by your protections and promotions, bless us that we may ever see and internalise the eternal light of the sun, and thus make us happy and prosperous more and ever more. (Rg. 9-4-6)

1053. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

अभ्यर्ष स्वायुध सोम द्विबर्हसं रयिम्।
अथा नो वस्यसस्कृधि॥ १०५३॥

Abhyarṣa svāyudha soma dvibarhasaṁ rayim.
Athā no vasyasaskṛdhi.

Soma, creative and inspiring spirit of the world, noble wielder and controller of the dynamics of life, bless us with wealth and vision good enough for both this life and the life beyond, and thus make us happy and prosperous for the life divine for ever. (Rg. 9-4-7)

1054. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

अभ्या३र्षानपच्युतो वाजिन्त्समत्सु सासहिः।
अथा नो वस्यसस्कृधि॥ १०५४॥

Abhya३rṣānapacyuto vājintsamatsu sāsahiḥ.
Athā no vasyasaskṛdhi.

Soma, spirit of divinity, infallible and victorious in the conflicts of nature and humanity, bring us wealth of imperishable and unconquerable character and make us happy and prosperous for ever. (Rg. 9-4-8)

1055. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

त्वां यज्ञैरवीवृधन् पवमान विधर्मणि।
अथा नो वस्यसस्कृधि॥ १०५५॥

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*Tvāṁ yajñairavīvṛdhan pavamāna vidharmaṇi.
Athā no vasyasaskṛdhi.*

Soma, spirit of purity and purifying power for all, celebrants exalt you by yajnic performance in order that you protect them to abide within their bounds of Dharma. Pray protect us in our Dharma and make us happy and prosperous more and ever more. (Rg. 9-4-9)

1056. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

३ १ २ ३ २ ३ २ ३ १ २ ३ २ ३ १ २
रयिं नश्चित्रमश्विनमिन्दो विश्वायुमा भर।
१ २ ३ १ २
अथा नो वस्यसस्कृधि॥ १०५६॥

Rayiṁ naścitram aśvinam indo viśvāyum ā bhara. Athā no vasyasaskṛdhi.

Soma, spirit of divine peace and bliss, bring us wealth, honour and excellence of wonderful, progressive and universal character and thus make us eternally happy and prosperous more and ever more. (Rg. 9-4-10)

1057. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

२३ २ ३ १ २ ३ १ २ ३१ २र
तरत्स मन्दी धावति धारा सुतस्यान्धसः।
२३ २ ३ १ २
तरत्स मन्दी धावति॥ १०५७॥

*Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.
Taratsa mandī dhāvati.*

Soma, Spirit of peace, beauty and bliss, saving, rejoicing, fulfilling, flows on. The stream of delight exhilarating for body, mind and soul flows on full of bliss. Crossing over the hurdles of life, delighted all over, the celebrant goes on. (Rg. 9-58-1)

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1058. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

उस्रा वेद वसूनां मर्त्तस्य देव्यवसः।
तरत्स मन्दी धावति॥ १०५८॥

Usrā veda vasūnāṁ marttasya devyavasaḥ.
Taratsa mandī dhāvati.

Mother source of wealth, honour and enlightenment, divine power that commands the saving art for the mortals, saviour, delightful, giver of fulfilment flows on. (Rg. 9-58-2)

1059. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

ध्वस्त्रयोः पुरुषन्त्योरा सहस्राणि दद्महे।
तरत्स मन्दी धावति॥ १०५९॥

Dhvasrayoḥ puruṣantyorā sahasrāṇi dadmahe.
Taratsa mandī dhāvati.

Let us receive a thousand gifts of the divine soma power that destroys evil and exalts humanity. Saving, delighting and fulfilling, the stream of divine bliss flows on. (Rg. 9-58-3)

1060. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

आ ययोस्त्रिंशतं तना सहस्राणि च दद्महे।
तरत्स मन्दी धावति॥ १०६०॥

Ā yayostriṅśataṁ tanā sahasrāṇi ca dadmahe.
Taratsa mandī dhāvati.

The divine Soma energy and power, destroyer of evil and saviour of human good, of which we get thirty virtues and a thousand other gifts, flows on saving,

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delighting, delightful. (Rg. 9-58-4)

1061. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

एते सोमा असृक्षत गृणानाः शवसे महे।
मदिन्तमस्य धारया॥ १०६१ ॥

Ete somā asṛkṣata gṛṇānāḥ śavase mahe.
Madintamasya dhārayā.

These somas of human beauty, culture and graces celebrated in song are created for the great sustenance of power, honour and excellence of life by the stream of the most exciting annals of human history. (Rg. 9-62-22)

1062. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि।
सनद्वाजः परि स्त्रव॥ १०६२ ॥

Abhi gavyāni vītaye nṛmṇā punāno arṣasi.
Sanadvājaḥ pari srava.

O Soma, exciting peace, pleasure and excellence of the human nation, you move forward, pure, purifying and glorified, to achieve the wealth of lands and cows, culture and literature, and the jewels of human excellence for lasting peace and well being. Go on ever forward, creating, winning and giving food and fulfilment for the body, mind and soul of the collective personality. (Rg. 9-62-23)

1063. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

उत नो गोमतीरिषो विश्वा अर्ष परिष्टुभः।
गृणानो जमदग्निना॥ १०६३ ॥

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Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ. Gṛṇāno jamadagninā.

O Soma, lord of peace, joy and grace, glorified by the sage of vision and lighted fire, bring us all the world's wealth of food, energy and knowledge abundant in lands and cows and graces of culture of permanent and adorable value. (Rg. 9-62-24)

1064. Agni Devata, Angirasa Kutsa Ṛshi

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया। भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव॥ १०६४॥

Imaṁ stomam arhate jātavedase rathamiva saṁ mahemā manīṣayā.Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayaṁ tava.

This song of celebration and worship in honour of venerable Jataveda, Agni, omnipresent in the created world and lord omniscient, we sing in praise of his glory with our mind and soul in sincerity and offer it to him as a joyous holiday chariot fit for his majesty. Blessed is our mind in his company, while we sit in the assembly of devotees.

Agni, lord of light and knowledge, we pray, may we never come to suffering while we enjoy your company and friendship. (Rg. 1-94-1)

1065. Agni Devata, Angirasa Kutsa Ṛshi

भरामेध्मं कृणवामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम्। जीवातवे प्रतरां साधया धियोऽग्ने सख्ये मा रिषामा वयं तव॥ १०६५॥

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Bharāmedhmaṁ kṛṇavāmā havīṅ̆ṣi te citayantaḥ parvaṇā parvaṇā vayam. Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā riṣāmā vayaṁ tava.

Lighting the fire, observing and learning step by step, yajna by yajna, the full and fuller preparation, we collect the fuel and create the inputs of yajna for Agni. Agni, lord of light and fire, refine our mind and intelligence to be more subtle and sophisticated for the sake of better and better life. Agni, we pray we may never suffer a set back or loss of success while we are in your company. (Rg. 1-94-4)

1066. Agni Devata, Angirasa Kutsa Ṛshi

शकेम त्वा समिधं साधया धियस्त्वे देवा हविरदन्त्याहुतम्।
त्वमादित्याँ आ वह तान् ह्यू३श्मस्यग्ने सख्ये मा रिषामा वयं तव॥ १०६६॥

Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam. Tvamādityāṅ̆ ā vaha tān hyuśmasyagne sakhye mā riṣāmā vayaṁ tava.

Agni, lord of light and knowledge, we pray, may we be able to kindle and develop the fire power of yajna. Pray refine our intelligence and bless us with success in our intellectual endeavours. Whatever we offer in yajna, the divinities receive and share. Bring over the scholars of the highest order of brilliance and realise the light of the stars on earth. We love them, honour and cherish them. Agni, we pray, may we never suffer any want or misery in your company. (Rg. 1-94-3)

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1067. Adityah Devata, Vasishtha Maitravaruni Ṛshi

प्रति वां सूर उदिते मित्रं गृणीषे वरुणम्।
अर्यमणं रिशादसम्॥ १०६७॥

Prati vāṁ sūra udite mitraṁ gṛṇīṣe varuṇam.
Aryamaṇaṁ riśādasam.

O self-refulgent and self-governing protectors and light givers, in grateful response to your light and protection, at the dawn of sunrise I praise and celebrate Mitra, Varuna and Aryama, lord Infinite's love, justice and divine light of guidance, all destroyers of sin and darkness. (Rg. 7-66-7)

1068. Adityah Devata, Vasishtha Maitravaruni Ṛshi

राया हिरण्यया मतिरियमवृकाय शवसे।
इयं विप्रा मेधसातये॥ १०६८॥

Rāyā hiraṇyayā matiriyam avṛkāya śavase.
Iyaṁ viprā medhasātaye.

O saints and sages of dynamic will and wisdom, let this golden wealth of divinity, this intelligence and the song of praise be for the growth of holy strength free from sin, and for the accomplishment of yajnic acts for human progress and prosperity. (Rg. 7-66-8)

1069. Adityah Devata, Vasishtha Maitravaruni Ṛshi

ते स्याम देव वरुण ते मित्र सूरिभिः सह।
इषं स्वश्च धीमहि॥ १०६९॥

Te syāma deva varuṇa te mitra sūribhiḥ saha.
Iṣaṁ svaśca dhīmahi.

O lord self-refulgent Varuna, lord of justice,

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Mitra, just friend of humanity, give us the will and wisdom that with all our wise and brave we be dear and dedicated to you and we meditate to achieve the strength and bliss of Divinity. (Rg. 7-66-9)

1070. Indra Devata, Trishoka Kanva Ṛshi

भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः।
वसु स्पार्हं तदा भर॥ १०७०॥

Bhindhi viśvā apa dviṣaḥ pari bādho jahī mṛdhaḥ. Vasu spārhaṁ tadā bhara.

Break off all the jealous adversaries, remove all obstacles, eliminate the enemies and violence and fill the world with cherished wealth, honour and prosperity. (Rg. 8-45-40)

1071. Indra Devata, Trishoka Kanva Ṛshi

यस्य ते विश्वमानुषग्भूरेर्दत्तस्य वेदति।
वसु स्पार्हं तदा भर॥ १०७१॥

Yasya te viśvamānuṣag bhūrerdattasya vedati. Vasu spārhaṁ tadā bhara.

That immense wealth discovered by you and collected, of which the people of the world know, bring that cherished treasure into the open and fill the world with it for all. (Rg. 8-45-42)

1072. Indra Devata, Trishoka Kanva Ṛshi

यद्वीडाविन्द्र यत् स्थिरे यत् पर्शाने पराभृतम्।
वसु स्पार्हं तदा भर॥ १०७२॥

Yad vīḍāvindra yat sthire yat parśāne parā-bhṛtam. Vasu spārhaṁ tadā bhara.

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Whatever wanted wealth hidden in solid mountains, concealed in secret and trust worthy sources or covered in caverns and deep in the clouds, bring that out in the open for the society. (Rg. 8-45-41)

1073. Indra-Agni Devate, Shyavashva Atreya Ṛshi

यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु।
इन्द्राग्नी तस्य बोधतम्॥ १०७३॥

Yajñasya hi stha ṛtvijā sasnī vājeṣu karmasu.
Indrāgnī tasya bodhatam.

Indra, wielder of power and justice, ruler of the nation, Agni, enlightened sage and scholar, high priest and leading authority on the values of the system of governance, be firmly joined together in the cleanest programme of government in all decisions, actions and developmental plans and their completion for advancement, and know it well that this is the purpose of governance and the social order. You are two leading participants in this sacred yajna. Know this and abide in your position. (Rg. 8-38-1)

1074. Indra-Agni Devate, Shyavashva Atreya Ṛshi

तोशासा रथयावाना वृत्रहणापराजिता।
इन्द्राग्नी तस्य बोधतम्॥ १०७४॥

Tośāsā rathayāvānā vṛtrahaṇāparājitā.
Indrāgnī tasya bodhatam.

Ruling to the satisfaction of the people, going by chariot and reaching fast wherever needed, destroying the evils of darkness, ignorance, want and demonic injustice and exploitation, never frustrated or defeated

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but always victorious, Indra and Agni, ruler and enlightened sage and scholar, know this purpose well, follow and never relent. (Rg. 8-38-2)

1075. Indra-Agni Devate, Shyavashva Atreya Ṛshi

इदं वां मदिरं मध्वधुक्षन्नद्रिभिर्नरः।
इन्द्राग्नी तस्य बोधतम्॥ १०७५॥

Idaṁ vāṁ madiraṁ madhvadhukṣannadri-bhirnaraḥ. Indrāgnī tasya bodhatam.

Indra and Agni, ruler and enlightened leader, the people, leading lights and all, create these exhilarating honey sweets of soma with mountainous efforts to felicitate you. Know this, recognise it, and honour them. (Rg. 8-38-3)

1076. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः।
अर्कस्य योनिमासदम्॥ १०७६॥

Indrāyendo marutvate pavasva madhumatta-maḥ. Arkasya yonimāsadam.

O Soma, enlightened joy of spiritual purity and bliss, flow into the consciousness of the vibrant soul of the devotee as an offering to Indra, lord of universal power and joy who abides at the heart of universal truth and law of existence. (Rg. 9-64-22)

1077. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

तं त्वा विप्रा वचोविदः परिष्कृण्वन्ति धर्णसिम्।
सं त्वा मृजन्त्यायवः॥ १०७७॥

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Taṁ tvā viprā vacovidaḥ pariṣkṛṇvanti dharṇasim. Saṁ tvā mṛjantyāyavaḥ.

O Soma, lord of purity, joy and power of the world, wise sages of the Vedic voice adore, exalt and glorify you as the fount and foundation of the universe, and the people of knowledge concentrate on you as the sole refulgent object of meditation. (Rg. 9-64-23)

1078. Pavamana Soma Devata, Kashyapa Maricha Ṛshi

रसं ते मित्रो अर्यमा पिबन्तु वरुणः कवे।
पवमानस्य मरुतः॥ १०७८॥

Rasaṁ te mitro aryamā pibantu varuṇaḥ kave. Pavamānasya marutaḥ.

O creative poet of existence and omniscience, pure, purifying and ever flowing divinity, Mitra, enlightened all-loving people, Aryama, men of judgement and discrimination, Varuna, people of rectitude worthy of universal choice, Maruts, vibrant warriors of peace and heroes of karmic progress, all drink and enjoy the nectar sweets of your presence in company. (Rg. 9-64-24)

1079. Pavamana Soma Devata, Saptarshis Ṛshis

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि॥ १०७९॥

Mṛjyamānaḥ suhastyā samudre vācaminvasi. Rayim piśaṅgaṁ bahulaṁ puruspṛhaṁ pavamānābhyarṣasi.

O Spirit omnipotent with the world in your generous hands, celebrated and exalted, you stimulate

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and inspire the song of adoration in the depths of the heart and, pure, purifying, radiating and exalting, set in motion immense wealth of golden graces of universal love and desire for us. (Rg. 9-107-21)

1080. Pavamana Soma Devata, Saptarshis Ṛshis

पुनानो वारे पवमानो अव्यये वृषो अचिक्रदद्वने। देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि॥ १०८०॥

Punāno vāre pavamāno avyaye vṛṣo acikradadvane. Devānāṁ soma pavamāna niṣkṛtaṁ gobhirañjāno arṣasi.

O Soma, universal spirit of generosity, cleansing, purifying and radiating in the protected heart of the cherished celebrant, you manifest loud and bold in the deep and beautiful world of existence and, sung and celebrated with songs of adoration, you move and manifest in the holy heart of divinities, pure, purifying, vibrating. (Rg. 9-107-22)

1081. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

एतमु त्यं दश क्षिपो मृजन्ति सिन्धुमातरम्। समादित्येभिरख्यत॥ १०८१॥

Etamu tyam daśa kṣipo mṛjanti sindhumātaram. Samādityebhirakhyata.

Such as you are, O ruling soul, ten senses, ten pranas, ten subtle and gross modes of Prakrti and ten directions of space, all glorify you, mother source of all fluent streams of world energies shining with the zodiacs of the sun and all other brilliancies of nature and humanity. (Rg. 9-61-7)

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1082. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

समिन्द्रेणोत वायुना सुत एति पवित्र आ।
सं सूर्यस्य रश्मिभिः॥ १०८२॥

Samindreṇota vāyunā suta eti pavitra ā.
Saṁ sūryasya raśmibhiḥ.

O Soma, spirit of peace, plenty and energy of the universe, you flow with the wind and cosmic dynamics and, with the rays of the sun, you shine as the very light of life which, realised and internalised, abides vibrant in the pure heart and soul. (Rg. 9-61-8)

1083. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

स नो भगाय वायवे पूष्णे पवस्व मधुमान्।
चारुर्मित्रे वरुणे च॥ १०८३॥

Sa no bhagāya vāyave pūṣṇe pavasva madhu-mān. Cārurmitre varuṇe ca.

O Soma, beautiful, blissful, honey spirit of the sweets of existence, flow free and purifying for the glory of life, for vibrant forces, for the power of health and growth, and for the friendly and discriminative people among humanity. (Rg. 9-61-9)

1084. Indra Devata, Ajigarti Shunah-shepah Ṛshi

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः।
क्षुमन्तो याभिर्मदेम॥ १०८४॥

Revatīrnaḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhirmadema.

May our people, wives and children be rich in

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wealth, knowledge and grace of culture, so that we, abundant and prosperous, may rejoice with them and live with them in happy homes in a state of honour and glory. (Rg. 1-30-13)

1085. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ घ त्वावान् त्मना युक्त स्तोतृभ्यो धृष्णवीयानः।
ऋणोरक्षं न चक्र्योः॥ १०८५॥

Ā gha tvāvān tmanā yuktaḥ stotṛbhyo dhṛṣṇa-vīyānaḥ. Ṛṇorakṣaṁ na cakryoḥ.

Lord of inviolable might, yourself your own definition, omniscient, instantly comprehending all that moves, you manifest your presence to the vision of your celebrants just as the one axle of two chariot wheels (moving, caring yet unmoved). (Rg. 1-30-14)

1086. Indra Devata, Ajigarti Shunahshepah Ṛshi

आ यद् दुवः शतक्रतवा कामं जरितॄणाम्।
ऋणोरक्षं न शचीभिः॥ १०८६॥

Ā yad duvaḥ śatakratavā kāmaṁ jaritṝṇām. Ṛṇorakṣaṁ na śacībhiḥ.

Lord of a hundred blissful acts of the yajna of creation, who by the prayers and pious actions of the celebrants come into their vision and experience like the axis of a wheel, you fulfill their love and desire wholly and entirely. (Rg. 1-30-15)

1087. Indra Devata, Madhucchanda Ṛshi

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे।
जुहूमसि द्यविद्यवि॥ १०८७॥

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Surūpakṛtnumūtaye sudughāmiva goduhe.
Juhūmasi dyavi dyavi.

Just as the generous mother cow is milked for the person in need of nourishment, so every day for the sake of light and knowledge we invoke and worship Indra, lord omnipotent of light and life, maker of beautiful forms of existence and giver of protection and progress. (Rg. 1-4-1)

1088. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

उप नः सवना गहि सोमस्य सोमपाः पिब।
गोदा इद्रेवतो मदः ॥ १०८८ ॥

Upa naḥ savanā gahi somasya somapāḥ piba.
Godā idrevato madaḥ.

Indra, lord of light, protector of yajnic joy, promoter of sense and mind, come to our yajna, accept our homage of soma and give us the light and ecstasy of the soul. (Rg. 1-4-2)

1089. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

अथा ते अन्तमानां विद्याम सुमतीनाम्।
मा नो अति ख्य आ गहि ॥ १०८९ ॥

Athā te antamānām vidyāma sumatīnam.
Mā no ati khya ā gahi.

Indra, lord of light and knowledge, come, so that we know you at the closest of those who are established in you and hold you in their heart and vision. Come, lord of life, come close, forsake us not. (Rg. 1-4-3)

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1090. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛshi

उभे यदिन्द्र रोदसी आपप्राथोषाइव। महान्तं त्वा महीनां सम्राजं चर्षणीनाम्। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९०॥

Ubhe yadindra rodasī āpaprāthoṣā iva. Mahāntaṁ tvā mahīnāṁ. Samrājaṁ carṣāṇīnaṁ. Devī janitryajījanadbhadrā janitryajījanat.

Indra, lord of light and glory, ruler of the world, when you fill the earth and the environment with splendour like the dawn, the divine Mother Nature raises you and manifests you as the great ruler of the great people of the world. The gracious mother elevates you in refulgence and majesty as the mighty Indra. (Indra at the cosmic level is the Lord Almighty; at the human level, the world ruler; and at the individual level, Indra is the soul, ruler of the body, senses, mind and intelligence.) (Rg. 10-134-1)

1091. Indra Devata, Mandhata Yauvanashva Uttarardhasya Godha Ṛshi

दीर्घं ह्यङ्कुशं यथा शक्तिं बिभर्षि मन्तुमः।
पूर्वेण मघवन् पदा वयामजो यथा यमः।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९१॥

Dīrghaṁ hyaṅkuśam yathāśaktiṁ bibharṣi mantumaḥ. Pūrveṇā maghavan padā vayāmajo yathā yamaḥ. Devī janitryajījanad bhadrā janitryajījanat.

Lord of intelligence, imagination and foresight,

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as an elephant driver wields the hook to control the strength and direction of the elephant, so you wield your power of far-reaching potential to control the world order, its forces and direction, and as the eternal ruler and controller holds the reins of time, so do you, O lord of might and magnanimity, hold the reins of the social order steps ahead of possibility long before actuality. The divine mother enlightens you, the gracious mother exalts you. (Rg. 10-134-6)

1092. Indra Devata, Mandhata Yauvanashva Ṛshi

अव स्म दुर्हृणायतो मर्त्तस्य तनुहि स्थिरम्। अधस्पदं तमीं कृधि यो अस्माँ अभिदासति। देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत्॥ १०९२॥

Ava sma durhṛṇāyato marttasya tanuhi sthiram. Adhaspadaṁ tamīṁ kṛdhi yo asmaň abhidāsati. Devī janitryajījanad bhadrā janitryajījanat.

Strike down the adamantine stubbornness of the mortal enemy who wickedly injures the law and order of the system. Crush him down to naught who suppresses us and enslaves us. The divine mother create you, the gracious mother elevates you in glory as the great ruler. (Rg. 10-134-2)

1093. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत्।
मदेषु सर्वधा असि॥ १०९३॥

Pari svāno giriṣṭhāḥ pavitre somo akṣarat. Madeṣu sarvadhā asi.

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O lord, you are Soma, peace, power and bliss, all creative, fertilising and inspiring, all present in thunder of the clouds, roar of the winds and rumble of the mountains, in purest of the pure. You are the sole sustainer of all in bliss divine. (Rg. 9-18-1)

1094. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः।
मदेषु सर्वधा असि॥ १०९४॥

Tvam viprastvam kavirmadhu pra jātam andhasah. Madeṣu sarvadhā asi.

You are the vibrant sage of sages, the visionary poet of poets, and the honey sweet of all tastes born of all food. You are the sole sustainer of all in bliss divine. (Rg. 9-18-2)

1095. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

त्वे विश्वे सजोषसो देवासः पीतिमाशत।
मदेषु सर्वधा असि॥ १०९५॥

Tve viśve sajoṣaso devāsaḥ pītimāśata. Madeṣu sarvadhā asi.

All divinities of nature and humanity in love and faith with you yearn to drink of the divine nectar and they are blest with it. You are the sole sustainer of all in bliss divine. (Rg. 9-18-3)

1096. Pavamana Soma Devata, Rnanchaya Rajarshi Ṛshi

स सुन्वे यो वसूनां यो रायामानेता य इडानाम्।
सोमो यः सुक्षितीनाम्॥ १०९६॥

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Sa sunve yo vasūnāṁ yo rāyāmānetā ya iḍānām. Somo yaḥ sukṣitīnām.

That Soma which is the generator, harbinger and ruler guide of all forms of wealth, honour and excellence, lands, knowledge and awareness, and of happy homes is thus realised in its divine manifestation. (Rg. 9-108-13)

1097. Pavamana Soma Devata, Shakti Vasishtha Ṛshi

यस्य त इन्द्रः पिबाद्यस्य मरुतो यस्य वार्यमणा भगः।
आ येन मित्रावरुणा करामह एन्द्रमवसे महे॥ १०९७॥

Yasya ta indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ. Ā yena mitrāvaruṇā karāmaha endramavase mahe.

Soma is the omniscient and omnipotent divine spirit, whose ecstatic presence, our soul experiences, whose powers, our vibrant forces experience and adore, by whose path and guidance our power and honour moves and moves forward, by whose grace we develop our pranic energies and our sense of love and judgement, and by whose word and grace we anoint and consecrate our ruler for our high level of defence and security. (Rg. 9-108-14)

1098. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

तं वः सखायो मदाय पुनानमभि गायत।
शिशुं न हव्यैः स्वदयन्त गूर्तिभिः॥ १०९८॥

Taṁ vaḥ sakhāyo madāya punānamabhi gāyata. Śiśuṁ na havyaiḥ svadayanta gūrtibhiḥ.

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O friends, enjoying together with creative acts of yajna, sing and celebrate Soma, pure and purifying presence of divinity, with songs of praise, and exalt and adorn him as a darling adorable power with best presentations for winning the joy of life's fulfilment. (Rg. 1, 105, 1)

1099. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

सं वत्सइव मातृभिरिन्दुर्हिन्वानो अज्यते।
देवावीर्मदो मतिभिः परिष्कृतः॥ १०९९॥

Saṁ vatsa iva mātṛbhirindurhinvāno ajyate.
Devāvīrmado matibhiḥ pariṣkṛtaḥ.

Holily is Soma, brilliant presence of beauty, peace and power of divinity, protector of sages, ecstasy of life, realised in the essence, and, adorned by devotees as a darling presence, it is invoked and worshipped with creative acts of meditation by the celebrants. (Rg. 9-105-2)

1100. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

अयं दक्षाय साधनोऽयं शर्धाय वीतये।
अयं देवेभ्यो मधुमत्तरः सुतः॥ ११००॥

Ayaṁ dakṣāya sādhano'yaṁ śardhāya vītaye.
Ayaṁ devebhyo madhumattaraḥ sutaḥ.

This is the means to efficiency for perfection, this is for strength and success for fulfilment, and when it is realised, it is the sweetest, most honeyed experience for the divines. (Rg. 9-105-3)

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1101. Pavamana Soma Devata, Manu Samvarana Ṛshi

सोमाः पवन्त इन्दवोऽस्मभ्यं गातुवित्तमाः।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः॥ ११०१॥

Somāḥ pavanta indavo'smabhyaṁ gātu-vittamāḥ. Mitrāh svānā arepasaḥ svādhyaḥ svarvidaḥ.

Streams of Soma flows for us, brilliant, eloquent and expansive, friendly, inspiring, free from sin, intellectually creative and spiritually illuminative. (Rg. 9-101-10)

1102. Pavamana Soma Devata, Manu Samvarana Ṛshi

ते पूतासो विपश्चितः सोमासो दध्याशिरः।
सूरासो न दर्शतासो जिगत्नवो ध्रुवा घृते॥ ११०२॥

Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ. Sūrāso na darśatāso jigatnavo dhruvā ghṛte.

These Soma streams, nourishing, energising, illuminating, are bright and beatific as the dawn and, vibrant but unfluctuating, they abide constant in the heart. (Rg. 9-101-12)

1103. Pavamana Soma Devata, Manu Samvarana Ṛshi

सुष्वाणासो व्यद्रिभिश्चिताना गोरधि त्वचि।
इषमस्मभ्यमभितः समस्वरन् वसुविदः॥ ११०३॥

Suṣvāṇāso vyadribhiś citānā goradhi tvaci. Iṣam asmabhyam abhitaḥ samasvaran vasuvidaḥ.

Reflective, inspiring and generative by controlled

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operations of higher mind in the purified heart core, let the Soma streams, vibrant and vocal, bring us spiritual energy, intelligential illumination and divine awareness all round in the world. (Rg. 9-101-11)

1104. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अया पवा पवस्वैना वसूनि मांश्चत्व इन्दो सरसि प्र धन्व। ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात्॥ ११०४॥

Ayā pavā pavasvainā vasūni māṅ̆ścatva indo sarasi pra dhanva. Bradhnaścidyasya vāto na jūtiṁ purumedhāścittakave naraṁ dhāt.

Generous, refulgent Soma spirit of beauty, peace and glory, sanctify us by these streams of grace. In the ocean depths of this honourable universe, energise and move all forms of wealth and peaceful settlements and consecrate us in the space divine. Spirit of the expansive universe, dynamic like the stormy winds, high-priest of cosmic yajna for all, bless us with a settled state of humanity in the vibrant system of a volatile world. (Rg. 9-97-52)

1105. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

उत न एना पवया पवस्वाधि श्रुते श्रवाय्यस्य तीर्थे। षष्टिं सहस्रा नैगुतो वसूनि वृक्षं न पक्वं धूनवद्रणाय॥ ११०५॥

Uta na enā pavayā pavasvādhi śrute śravā-yyasya tīrthe. Ṣaṣṭiṁ sahasrā naiguto vasūni vṛkṣaṁ na pakvaṁ dhūnavadraṇāya.

And by this sacred stream of divinity, cleanse and sanctify us in this holy lake of the divine Word worth

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hearing over and above what has been heard. Master of infinite power and wealth, destroyer of hoards of negativities, give us boundless forms of wealth for our battle of life, shaking, as if, like a tree of ripe fruit this mighty tree of the world. (Rg. 9-97-53)

1106. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

महीमे अस्य वृष नाम शूषे मांश्चत्वे वा पृशने वा वधत्रे। अस्वापयन् निगुतः स्नेहयच्चापामित्राँ अपाचितो अचेतः॥ ११०६॥

Mahīme asya vṛṣa nāma śūṣe māñścatve vā pṛśane vā vadhatre. Asvāpayan nigutaḥ sneha-yaccāpāmitrāñ apācito acetaḥ.

These are the mighty great and constructive works of the virile and generous Soma in the battles of life either in social dynamics or close encounters or in fierce conflicts: sending the destroyers to sleep, separating off the unfriendly and removing the unawake and unaware from here where they are, (by constructive, waking up friendly exercise). (Rg. 9-97-54)

1107. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gaupayana or Laupayana Ṛshis

अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः॥ ११०७॥

Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates. (Rg. 5-24-1)

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1108. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gaupayana or Laupayana Ṛshis

वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमो रयिं दाः ॥ ११०८ ॥

Vasuragnir vasuśravā acchā nakṣi dyumattamo rayim dāḥ.

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security. (Rg. 5-24-2)

1109. Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Ṛshis

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ११०९ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being. (Rg. 5-24-4)

1110. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥ १११० ॥

Imā nu kaṁ bhuvanā sīṣadhemendraśca viśve ca devāḥ.

Let us proceed, study and win our goals, successfully and peacefully, across these regions of the world, study and harness electric energy, and let all divine forces of nature and nobilities of humanity be

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favourable to us. (Rg. 10-157-1)

1111. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु ॥ १११११ ॥

Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairin-drah saha sīṣadhātu.

Indra, the sun, the wind, electric energy of the firmament with all year's phases of the sun, supports, strengthens and promotes our yajna, our body's health and our people and future generations. (Rg. 10-157-2)

1112. Vishvedeva devata, Bhuvana Aptya or Sadhana Bhauvana Ṛshi

आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् ॥ १११२ ॥

Ādityairindraḥ sagaṇo marudbhir asmabhyaṁ bheṣajā karat.

May Indra, ruling power of the world with all its natural and human forces, winds and stormy troops across the sun's rays and over the year, be the protector and promoter of our health of body and social organisations. (Rg. 10-157-3)

1113. Indra Devata, Vamadava Ṛshi

प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजो-षते ॥ १११३ ॥

Prava (1) [Pra va indrāya vṛtrahantamaya viprāya gāthaṁ gāyata yaṁ jujoṣate.]

To Indra, omniscient lord almighty, highest

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destroyer of evil, sin and darkness, sing and offer your songs of adoration which he loves, enjoys and happily accepts.

1114. Indra Devata, Vamadeva Ṛshi

अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥ ११९४ ॥

Arca (2) [Arcantyarkaṁ marutaḥ svarkā ā stobhati śruto yuvā sa indraḥ.]

Maruts, heroic devotees, chant devotional hymns and present the homage of worship and service to Indra who, youthful and renowned, sustains the world and responds to their devotion with joyous favour and spiritual elevation.

1115. Indra Devata, Vamadeva Ṛshi

उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥ ११९५ ॥

Upa prakṣe madhumati kṣiyantaḥ puṣyema rayiṁ dhīmahe ta indra.

Indra, omnipotent lord, living close to you in the honey sweet abode of your realm, may we augment our wealth and excellence and mediate on you divine presence.

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CHAPTER–8

1116. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति। महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन्॥ १११६॥

Pra kāvyamuśaneva bruvāṇo devo devānāṁ janimā vivakti. Mahivrataḥ śucibandhuḥ pāvakaḥ padā varāho abhyeti rebhan.

The brilliant poet, singing like an inspired fiery power divine, reveals the origin of nature's divinities and the rise of human brilliancies. Great is his commitment, inviolable his discipline, bonded is he with purity as a brother, having chosen light of the sun and shower of clouds for his element, and he goes forward proclaiming the message of his vision by the paths of piety. (Rg. 9-97-7)

1117. Pavamana Soma Devata, Vrishagana Vasishtha Ṛshi

प्र हंसासस्तृपला वग्नुमच्छामादस्तं वृषगणा अयासुः। अङ्गोषिणं पवमानं सखायो दुर्मर्षं वाणं प्र वदन्ति साकम्॥ १११७॥

Pra haṅsāsastṛpalā vagnum acchāmādastaṁ vṛṣagaṇā ayāsuḥ. Aṅgoṣiṇaṁ pavamānaṁ sakhāyo durmarṣaṁ vāṇaṁ pra vadanti sākam.

Like hansa birds of discriminative taste by instinct, judicious poets and scholars spontaneously come home to passion and ardour of thought and imagination free from fear and violence and, together

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in unison as a band of friends, generous and mighty of power and understanding, sing and celebrate the adorable, pure and purifying unforgettable Soma source of beauty, music and poetry. (Rg. 9-97-8)

1118. Pavamana Soma Devata, Vrshagana Vasishtha Ṛshi

स योजत उरुगायस्य जूतिं वृथा क्रीडन्तं मिमते न गावः।
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृज्रः॥ १११८॥

Sa yojata urugāyasya jūtiṁ vṛthā krīḍantaṁ mimate na gāvāḥ. Parīṇasaṁ kṛṇute tigma-śṛṅgo divā harirdadṛśe naktamṛjraḥ.

That Soma source of beauty, music and poetry is ever dynamic spontaneously playing the sportive game. The power, force and velocity of that presence, the mind and senses do not comprehend. The spirit of ultimate penetrative and pervasive power reflects infinite possibilities, the beatific saviour manifests its omnipotence day and night. (Rg. 9-97-9)

1119. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र स्वानासो रथाइवार्वन्तो न श्रवस्यवः।
सोमासो राये अक्रमुः॥ १११९॥

Pra svānāso rathā ivārvanto na śravasyavaḥ. Somāso rāye akramuḥ.

The seekers of soma in search of food for body, mind and soul rush on like resounding charioteers and warriors of horse, and go forward for the achievement of life's wealth. (Rg. 9-10-1)

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1120. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

हिन्वानासो रथाइव दधन्विरे गभस्त्योः।
भरासः कारिणामिव॥ ११२०॥

Hinvānāso rathā iva dadhanvire gabhastyoḥ.
Bharāsaḥ kāriṇāmiva.

Dynamic are the seekers like heroes commanding superfast chariots laden with riches, holding controls in their hands, their shouts of victory rising like poet's songs of celebration. (Rg. 9-10-2)

1121. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

राजानो न प्रशस्तिभिः सोमासो गोभिरञ्जते।
यज्ञो न सप्त धातृभिः॥ ११२१॥

Rājāno na praśastibhiḥ somāso gobhirañjate.
Yajño na sapta dhātṛbhiḥ.

Like kings celebrated by songs of praise, like yajna beautified by seven priests, the soma seekers are hallowed by songs of praise as soma is energised by sun-rays. (Rg. 9-10-3)

1122. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि स्वानास इन्दवो मदाय बर्हणा गिरा।
मधो अर्षन्ति धारया॥ ११२२॥

Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dhārayā.

Streams of soma distilled and consecrated by the hallowed voice of the Veda flow round for the joy of mankind. (Rg. 9-10-4)

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1123. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

आपानासो विवस्वतो जिन्वन्त उषसो भगम्।
सूरा अण्वं वि तन्वते॥ ११२३॥

Āpānāso vivasvato jinvanta uṣaso bhagam.
Sūrā aṇvaṁ vi tanvate.

The brave and brilliant seekers of soma, light of divinity, having drunk the glory of the rising sun at dawn and themselves rising in glory, extend and spread the light of subtle knowledge around like light of the sun. (Rg. 9-10-5)

1124. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अप द्वारा मतीनां प्रत्ना ऋण्वन्ति कारवः।
वृष्णो हरसः आयवः॥ ११२४॥

Apa dvārā matīnāṁ pratnā ṛṇvanti kāravaḥ.
Vṛṣṇo harasa āyavaḥ.

Veteran scholars and artists, blest with the flames and showers of the light and generosity of the omnificent lord of soma, open wide the doors of divine knowledge and will for all humanity over the world. (Rg. 9-10-6)

1125. Pavamana Soma Devata, Asita or Davala Kashyapa Ṛshi

समीचीनास आशत होतारः सप्तजानयः।
पदमेकस्य पिप्रतः॥ ११२५॥

Samīcīnāsa āśata hotāraḥ saptajānayaḥ.
Padamekasya piprataḥ.

Seven priests in unison as brothers, happy and dedicated with peace at heart, sit on the vedi and fulfill

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the yajna in honour of one sole divinity for one sole purpose in the service of humanity and divinity. (Rg. 9-10-7)

1126. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

नाभा नाभिं न आ ददे चक्षुषा सूर्यं दृशे।
कवेरपत्यमा दुहे॥ ११२६ ॥

Nābhā nābhiṁ na ā dade cakṣuṣā sūryaṁ dṛśe. Kaverapatyamā duhe.

In the core of the heart we hold the yajna and the lord of yajna, our eye fixed on the sun with love and reverence, and thereby we distil the light and peace of existence, reflection of omniscient and creative divinity. (Rg. 9-10-8)

1127. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम्।
सूरः पश्यति चक्षसा॥ ११२७॥

Abhi priyaṁ divaspadam adhvaryubhir guhā hitam. Sūraḥ paśyati cakṣasā.

The brave visionary of soma creativity sees the dear heavenly light and the vision of the light giver, distilled, concentrated and treasured in the core of the heart by the performers of soma yajna. (Rg. 9-10-9)

1128. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

असृग्रमिन्दवः पथा धर्मन्नृतस्य सुश्रियः।
विदाना अस्य योजना॥ ११२८ ॥

Asṛgram indavaḥ pathā dharmannṛtasya suśriyaḥ. Vidāna asya yojanā.

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Knowing the relevance of their vibrant action in Dharma, wise sages, brilliant and gracious, move by the path of rectitude following the eternal law of existence created by the lord of peace and glory. (Rg. 9-7-1)

1129. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र धारा मधो अग्रियो महीरपो वि गाहते।
हविर्हविःषु वन्द्यः॥ ११२९॥

Pra dhārā madho agriyo mahīrapo vi gāhate.
Havirhaviḥṣu vandyaḥ.

Most adorable of the adorables, worthy of worship, Soma, lord of peace and joy, first and foremost of the honey streams of life, pervades the dynamics of existence in the eternal law. (Rg. 9-7-2)

1130. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र युजा वाचो अग्रियो वृषो अचिक्रदद्वने।
सद्माभि सत्यो अध्वरः॥ ११३०॥

Pra yujā vāco agriyo vṛṣo acikradadvane.
Sadmābhi satyo adhvaraḥ.

First and foremost, generous and eternal lord of love, Soma free from violence, proclaims the words of truth relevant to yajnic life and calls up the yajakas to the hall of yajna in peace and bliss. (Rg. 9-7-3)

1131. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

परि यत्काव्या कविर्नृम्णा पुनानो अर्षति।
स्ववार्जी सिषासति॥ ११३१॥

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Pari yatkāvyā kavirnṛmṇā punāno arṣati.
Svarvājī siṣāsati.

When the poetic spirit of omniscience wrapped in glory moves and inspires the vision and imagination of the poet, the creative spirit flies to the heavens and celebrates divinity in poetry. (Rg. 9-7-4)

1132. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमानो अभि स्पृधो विशो राजेव सीदति।
यदीमृण्वन्ति वेधसः॥ ११३२॥

Pavamāno abhi spṛdho viśo rājeva sīdati.
Yadīm ṛṇvanti vedhasaḥ.

The pure and purifying Soma rises over all rivals and sits on top of people like a ruler when the wise sages pray and move his attention and love. (Rg. 9-7-5)

1133. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अव्या वारे परि प्रियो हरिर्वनेषु सीदति।
रेभो वनुष्यते मती॥ ११३३॥

Avyā vāre pari priyo harir vaneṣu sīdati.
Rebho vanuṣyate matī.

Over the regions of light, dear, loved and destroyer of suffering, Soma, Spirit of purity and energy, resides in the heart of happy celebrants and, eloquent and inspiring, illuminates and beatifies their heart and intellect. (Rg. 9-7-6)

1134. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

स वायुमिन्द्रमश्विना साकं मदेन गच्छति।
रणा यो अस्य धर्मणा॥ ११३४॥

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Sa vāyum indram aśvinā sākaṁ madena gacchati. Raṇā yo asya dharmaṇā.

He who happily abides by the laws of this Soma, spirit of vibrant purity, goes forward in life with powers of ruling strength and excellence and sagely people of noble knowledge and unfailing action. (Rg. 9-7-7)

1135. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

आ मित्रे वरुणे भगे मधोः पवन्त ऊर्मयः।
विदाना अस्य शक्मभिः॥ ११३५ ॥

Ā mitre varuṇe bhage madhoḥ pavanta ūrmayaḥ. Vidānā asya śakmabhiḥ.

Those wise sages of knowledge, whose sweet will and loving emotions abide by divine love and friendship, freedom and justice, and excellence and generosity, live happy and prosperous in a state of vibrancy like waves of sparkling streams, by the love and exhilaration of Soma, spirit of peace and purity. (Rg. 9-7-8)

1136. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अस्मभ्यं रोदसी रयिं मध्वो वाजस्य सातये।
श्रवो वसूनि सञ्जितम्॥ ११३६ ॥

Asmabhyaṁ rodasī rayiṁ madhvo vājasya sātaye. Śravo vasūni sañjitam.

May heaven and earth lead us to acquisition of wealth, sweet homes, honour, excellence and fame for winning the higher victories of life. (Rg. 9-7-9)

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1137. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २ ३ २ ३ १ २ ३ १ २
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे।
२ ३ १ २३ १२
पान्तमा पुरुस्पृहम्॥ ११३७॥

Ā te dakṣaṁ mayobhuvaṁ vahnimadyā vṛṇī-mahe. Pāntamā pururspṛham.

Today here and now, we choose for ourselves and pray for your power, peace and bliss, light and fire which is universally loved, all protective, promotive and all sanctifying. (Rg. 9-65-28)

1138. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २र ३ २उ ३ १ २ ३ १ २
आ मन्द्रमा वरेण्यमा विप्रमा मनीषिणम्।
२ ३ १ २३ १२
पान्तमा पुरुस्पृहम्॥ ११३८॥

Ā mandramā vareṇyamā vipramā manīṣiṇam. Pāntamā puruspṛham.

We pray for your gift of peace, power and sanctity, delightfully adorable, worthy of choice, stimulating and energising, enlightening, protecting and promoting, universally loved and valued. We pray, let it flow and purify us. (Rg. 9-65-29)

1139. Pavamana Soma Devata, Bhrgu Varuni or Jamadagni Bhargava Ṛshi

२ ३ १ २र ३ २ ३ १ २ ३ २
आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा।
२ ३ १ २ ३ १२
पान्तमा पुरुस्पृहम्॥ ११३९॥

Ā rayimā sucetunamā sukrato tanūṣvā. Pāntamā puruspṛham.

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O lord of holy action, we pray bring us the world's wealth of enlightenment, protective, promotive and valued universally, for our body, mind and soul and vest it in our future generations. (Rg. 9-65-30)

1140. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातम-ग्निम्। कविं सम्राजमतिथिं जनानमासन्नः पात्रं जनयन्त देवाः ॥ ११४० ॥

Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānara-mṛtā jātamagnim. Kaviṁ samrājam atithiṁ janānām āsannaḥ pātraṁ janayanta devāḥ.

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order. (Rg. 6-7-1)

1141. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते। तव क्रतुभिरमृतत्वमायन् वैश्वानर यत्पित्रोरदीदेः ॥ ११४१ ॥

Tvāṁ viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kratubhiramṛtatva-māyan vaiśvānara yatpitroradīdeḥ.

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love

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you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence. (Rg. 6-7-4)

1142. Vaishvanara Agni Devata, Bharadvaja Barhaspatya Ṛshi

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥ ११४२ ॥

Nābhiṁ yajñānāṁ sadanaṁ rayīṇāṁ mahā-māhāvamabhi saṁ navanta. Vaiśvānaraṁ rathyam adhvarāṇāṁ yajñasya ketuṁ jana-yanta devaḥ.

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centre-hold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna. (Rg. 6-7-2)

1143. Mitra - Varuna Devata, Yajata Atreya Ṛshi

प्र वो मित्राय गायत वरुणाय विपा गिरा।
महिक्षत्रावृतं बृहत् ॥ ११४३ ॥

Pra vo mitrāya gāyata varuṇāya vipā girā. Mahikṣatrāvṛtaṁ bṛhat.

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice,

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who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you. (Rg. 5-68-1)

1144. Mitra - Varunau Devate, Yajata Atreya Ṛshi

सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च।
देवा देवेषु प्रशस्ता॥ ११४४॥

Samrājā yā ghṛtayonī mitraścobhā varuṇaśca. Devā deveṣu praśastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable, honoured among the brilliancies of nature and humanity. (Rg. 5-68-2)

1145. Mitra - Varunau Devate, Yajata Atreya Ṛshi

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।
महि वां क्षत्रं देवेषु॥ ११४५॥

Tā naḥ śaktaṁ pārthivasya maho rāyo divya-sya. Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1146. Indra Devata, Madhucchanda Ṛshi

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः।
अण्वीभिस्तना पूतासः॥ ११४६॥

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Indrā yāhi citrabhāno sutā ime tvāyavaḥ.
Aṇvībhistanā pūtāsaḥ.

Indra, Lord Supreme of wondrous light and power, come and bless us. All these sacred objects in existence, created, energised and extended over spaces from the subtlest causes by you are sustained in your divine power. (Rg. 1-3-4)

1147. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः।
उप ब्रह्माणि वाघतः॥ ११४७॥

Indrā yāhi dhiyeṣito viprajūtaḥ sutāvataḥ.
Upa brahmāṇi vāghataḥ.

Indra, Lord Supreme of light and life, meditated by the pure at heart, realised by the enlightened, distilled from the Veda and the world of existence by the visionaries, come and inspire the chant of the dedicated yajakas. (Rg. 1-3-5)

1148. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः।
सुते दधिष्व नश्चनः॥ ११४८॥

Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.
Sute dadhiṣva naścanaḥ.

Indra, lord and breath of life, energy and speech, come fast at the speed of light, vitalise our songs of praise in yajna and bless us with food for the body, mind and soul. (Rg. 1-3-6)

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1149. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
तमीडिष्व यो अर्चिषा वना विश्वा परिष्वजत्।
३ २ ३ १ २ ३ १ २
कृष्णा कृणोति जिह्वया॥ ११४९ ॥

Tamīḍiṣva yo arciṣā vanā viśvā pariṣvajat.
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of the sun, moves all floods of water, and envelops all forests and makes them green with its radiations. (Rg. 6-60-10)

1150. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

२ ३ २ ३ १ २ ३ १ २र ३ १ २
य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः।
३ १ २ ३ १ २ ३ २
द्युम्नाय सुतरा अपः॥ ११५० ॥

Ya iddha āvivāsati sumnam indrasya martyaḥ.
Dyumnāya sutarā apaḥ.

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment. (Rg. 6- 60-11)

1151. Indragni Devate, Bharadvaja Barhaspatya Ṛshi

२ ३ १ २ ३ १ २ ३ १ २ ३ १ २
ता नो वाजवतीरिष आशून् पिपृतमर्वतः।
१ २ ३ २ ३ १ २
एन्द्रमग्निं च वोढवे॥ ११५१ ॥

Tā no vājavatīriṣa āśūn pipṛtam arvataḥ.
Endramagnim ca voḍhave.

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and

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excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication. (Rg. 6-60-12)

1152. Pavamana Soma Devata, Sikata Nivavari Ṛshi

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतं सखा सख्युर्न प्र मिनाति सङ्गिरम्। मर्यइव युवतिभिः समर्षति सोमः कलशे शतयामना पथा॥ ११५२॥

Pro ayāsīdindurindrasya niṣkṛtaṁ sakhā sakhyurna pra mināti saṅgiram. Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe śata-yāmanā pathā.

Indu, Soma, light of life and divine ecstasy, goes forward to the sacred heart of the devotee and, like a friend of friends, destroys contradictions, confirms complementarities and advances human growth. Thus, just as youthful mortals go with their lady love, join and protect them, and live a full life with vows kept within the bounds of discretion and the law, so does Soma in the sacred heart inspire the loved soul as a friend in covenant by a hundred paths of human possibilities of growth and advancement within the bounds of Dharma. The Lord does not break the promise ever. (Rg. 9-86-16)

1153. Pavamana Soma Devata, Sikata Nivavari Ṛshi

प्र वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवरणेष्वक्रमुः। हरिं क्रीडन्तमभ्यनूषत स्तुभोऽभि धेनवः पयसेदशि-श्रयुः॥ ११५३॥

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Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ saṁvaraṇeṣvakramuḥ. Hariṁ krīḍantam abhyanūṣata stubho'bhi dhenavaḥ payasedaśiśrayuḥ.

O joyous devotees, celebrants and seekers of divinity, let all your thoughts, actions and prayers converge and concentrate on the omnipresence of Soma, on the universal vedi of Soma yajna. With mental reflections and spiritual meditation, your self wrapped in the beauty and bliss of Soma, adore the joyous divinity. Let all your voices of adoration and songs of prayer be for the master with love and surrender as cows with milk serve their master. (Rg. 9-86-17)

1154. Pavamana Soma Devata, Sikata Nivavari Ṛshi

आ नः सोम संयतं पिप्युषीमिषमिन्दो पवस्व पवमान ऊर्मिणा। या नो दोहते त्रिरहन्नसश्चुषी क्षुमद्वाजवन्मधु-मत्सुवीर्यम्॥ ११५४॥

Ā naḥ soma saṁyataṁ pipyuṣīm iṣamindo pavasva pavamāna ūrmiṇā. Yā no dohate trirahannasaścuṣī kṣumad vājavan madhumat suvīryam.

O Soma, lord of light, Indu, spirit of beauty and bliss, pure and purifying divinity, bless us with controlled and well directed ever increasing food and energy, knowledge and culture of imperishable character and value which may for all time past, present and future without error, violence, violation or obstruction bring us and continue to bring for us honour, dignity and heroic courage and forbearance full of energy, excellence and sweetness. (Rg. 9-86-18)

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1155. Indra Devata, Puruhanma Angirasa Ṛshi

न किष्टं कर्मणा नशद्यश्चकार सदावृधम्।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥ ११५५ ॥

Na kiṣṭaṁ karmaṇā naśad yaścakāra sadāvṛdham. Indraṁ na yajñair viśvagūrttam ṛbhvasam adhṛṣṭaṁ dhṛṣṇum ojasā.

No one can equal merely by action, much less hurt even by yajnas, that person who has won the favour and grace of Indra, lord divine who is rising as well as raising his devotees high, who is universally adored, universal genius, redoubtable and invincibly illustrious by his own essential power. (Rg. 8-70-3)

1156. Indra Devata, Puruhanma Angirasa Ṛshi

अषाढमुग्रं पृतनासु सासहिं यस्मिन्महीरुरुज्रयः।
सं धेनवो जायमाने अनोनवुर्द्यावः क्षामीरनोनवुः ॥ ११५६ ॥

Aṣāḍham ugraṁ pṛtanāsu sāsahiṁ yasmin mahīrurujrayaḥ. Saṁ dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr anonavuḥ.

Unchallengeable, awful, victorious in cosmic dynamics, in whose pervasive presence great and tempestuous stars and planets, earths and heavens, all in unison move in order and do homage in reverence, such is Indra. (Rg. 8-70-4)

1157. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

सखाय आ नि षीदत पुनानाय प्र गायत।
शिशुं न यज्ञैः परि भूषत श्रिये ॥ ११५७ ॥

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Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśuṁ na yajñaiḥ pari bhūṣata śriye.

Come friends, sit on the yajna vedi, sing and celebrate Soma, pure and purifying spirit of life, and with yajna exalt him like an adorable power for the grace and glory of life. (Rg. 9-104-1)

1158. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

समी वत्सं न मातृभिः सृजता गयसाधनम्।
देवाव्यां३ मदमभि द्विशवसम्॥ ११५८ ॥

Samī vatsaṁ na matṛbhiḥ sṛjatā gayasā-dhanam. Devāvyaṁ madamabhi dviśavasam.

As mothers love, adore and adorn a child with beauty and ornaments, so energise and exalt Soma as versatile beauty and grace of life, protector of divinities, source of ecstasy and doubly strong both physically and spiritually. (Rg. 9-104-2)

1159. Pavamana Soma Devata, Parvata and Narada Kanvas both Shikhandinyas or Kashyapas or Apsarasas Ṛshis

पुनाता दक्षसाधनं यथा शर्धाय वीतये।
यथा मित्राय वरुणाय शन्तमम्॥ ११५९ ॥

Punātā dakṣasādhanam yathā śardhāya vītaye.
Yathā mitrāya varuṇāya śantamam.

Realise and exalt Soma in the essential purity of its nature, power and presence as the very foundation of perfection and achievement in life, so that it may be the surest and most peaceful base of strength, power and fulfilment for the spirit of love and friendship as

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well as for freedom and judgement. (Rg. 9-104-3)

1160. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

प्र वाज्यक्षाः सहस्त्रधारस्तिरः पवित्रं वि वारमव्यम् ॥ ११६० ॥

Pra vājyakṣāḥ sahasradhāras tiraḥ pavitraṁ vi vāramavyam.

The mighty Soma spirit of divinity realised and exalted by the celebrant, streaming in a thousand showers, reaches and sanctifies the pure, protected and sanctified heart of its cherished devotee. (Rg.9-109-16)

1161. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

स वाज्यक्षाः सहस्त्ररेता अद्भिर्मृजानो
गोभिः श्रीणानः ॥ ११६१ ॥

Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ śrīṇānaḥ.

May that victor spirit of Soma divinity of infinite power, realised with meditative Karma and crystallized by perception and awareness, manifest in the heart and bless us. (Rg. 9-109-17)

1162. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

प्र सोम याहीन्द्रस्य कुक्षा नृभिर्येमानो अद्रिभिः सुतः ॥ ११६२ ॥

Pra soma yāhīndrasya kukṣā nṛbhiryemāno adribhiḥ sutaḥ.

O Soma spirit of divinity, pursued in practice by men and realised in name and presence through senses,

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mind and intelligence of the yogis, come and abide in the heart core of the soul. (Rg. 9-109-18)

1163. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

ये सोमासः परावति ये अर्वावति सुन्विरे।
ये वादः शर्यणावति॥ ११६३॥

Ye somāsaḥ parāvati ye arvāvati sunvire.
Ye vādaḥ śaryaṇāvati.

Whatever gifts of power and peace for humanity are created in the farthest nature or in this world of existence or in that unknown transcendent source of all that is in existence, all that, O Soma, lord of supreme power and unfathomable peace, bear and bring for us and our future generations. (Rg. 9-65-22)

1164. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

य आर्जीकेषु कृत्वसु ये मध्ये पस्त्यानाम्।
ये वा जनेषु पञ्चसु॥ ११६४॥

Ya ārjīkeṣu kṛtavasu ye madhye pastyānām.
Ye vā janeṣu pañcasu.

Whatever powers of peace and energy are created and distilled in active forces, in holy acts, in the homes or among all five peoples of humanity, we pray, may flow and sanctify us. (Rg. 9-65-23)

1165. Pavamana Soma Devata, Bhrigu Varuni or Jamadagni Bhargava Ṛshi

ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम्।
स्वाना देवास इन्दवः॥ ११६५॥

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Te no vṛṣṭiṁ divaspari pavantāmā suvīryam.
Svānā devāsa indavaḥ.

May the divinities of nature and humanity, pure, vibrant and blissful, activated, seasoned and cultured anywhere, bring us showers of power, virility and creativity from the lights of heaven and energise and sanctify us. (Rg. 9-65-24)

1166. Agni Devata, Vatsa Kanva Ṛshi

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात्।
अग्ने त्वां कामये गिरा॥ ११६६॥

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṁ kāmaye girā.

The dear dedicated sage adores you and with words of love and faith prays for your attention from the highest heaven of light. (Rg. 8-11-7)

1167. Agni Devata, Vatsa Kanva Ṛshi

पुरुत्रा हि सदृङ्ङसि दिशो विश्वा अनु प्रभुः।
समत्सु त्वा हवामहे॥ ११६७॥

Purutrā hi sadṛṅṅasi diśo viśvā anu prabhuḥ.
Samatsu tvā havāmahe.

You are the universal eye watching the entire humanity of the world as master and ruler. As such, O lord, we invoke and call upon you in our battles of life. (Rg. 8-11-8)

1168. Agni Devata, Vatsa Kanva Ṛshi

समत्स्वग्निमवसे वाजयन्तो हवामहे।
वाजेषु चित्रराधसम्॥ ११६८॥

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Samatsvagnim avase vājayanto havāmahe. Vājeṣu citrarādhasam.

We, seekers of strength and fighters for victory, invoke and adore Agni, omnipotent power of wondrous munificence and achievement, for protection, defence and advancement in our struggles and contests of life. (Rg. 8-11-9)

1169. Indra Devata, Nrimedha Angirasa Ṛshi

त्वं न इन्द्रा भर ओजो नृम्णं शतक्रतो विचर्षणे।
आ वीरं पृतनासहम्॥ ११६९॥

Tvaṁ na indrā bhara ojo nṛmṇaṁ śatakrato vicarṣaṇe. Ā vīraṁ pṛtanāsaham.

Indra, lord of vision and hero of a hundred great actions, bring us abundant and illustrious strength, courage and procreative energy by which we may fight out and win many battles of our life. (Rg. 8-98-10)

1170. Indra Devata, Nrimedha Angirasa Ṛshi

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ।
अथा ते सुम्नमीमहे॥ ११७०॥

Tvaṁ hi naḥ pitā vaso tvam mātā śatakrato babhūvitha. Athā te sumnamīmahe.

O lord of infinite action, shelter home of the world and wealth of existence, you are our father, you our mother, and to you, we pray for love and peace, good will and grace. (Rg. 8-98-11)

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1171. Indra Devata, Nrimedha Angirasa Ṛshi

त्वां शुष्मिन् पुरुहूत वाजयन्तमुप ब्रुवे सहस्कृत।
स नो रास्व सुवीर्यम्॥ ११७१॥

Tvāṁ śuṣmin puruhūta vājayantam upabruve sahaskṛta. Sa no rāsva suvīryam.

O lord of cosmic energy universally invoked, hero of infinite acts of kindness and creation, giver of sustenance and victory, we pray in silent sincerity of conscience, bring us and bless us with noble strength and vitality of body and mind and creativity of vision and imagination. (Rg. 8-98-12)

1172. Indra Devata, Atri Bhauma Ṛshi

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः।
राधस्तन्नो विदद्वस उभयाहस्त्या भर॥ ११७२॥

Yadindra citra ma iha nāsti tvādātam adrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings not yet showered by you, whatever the wealth and honour of success not yet ours, pray give us with both hands. (Rg. 5-39-1)

1173. Indra Devata, Atri Bhauma Ṛshi

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदा भर।
विद्याम तस्य ते वयमकूपारस्य दावनः॥ ११७३॥

Yanmanyase vareṇyam indra dyukṣam tadā bhara. Vidyāma tasya te vayam akūpārasya dāvanaḥ.

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Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude. (Rg. 5-39-2)

1174. Indra Devata, Atri Bhauma Ṛshi

यत्ते दिक्षु प्रराध्यं मनो अस्ति श्रुतं बृहत्।
तेन दृढा चिदद्रिव आ वाजं दर्षि सातये॥ ११७४॥

Yatte dikṣu prarādhyaṁ mano asti śrutaṁ bṛhat. Tena dṛaḍhā cidadriva ā vājaṁ darṣi sātaye.

Adriva, wielder of thunder arms and ruler of clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.(Rg.5-39-3)

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CHAPTER–9

1175. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

शिशुं जज्ञानं हर्यतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन। कविर्गीर्भिः काव्येन कविः सन्त्सोमः पवित्रमत्येति रेभन्॥ ११७५ ॥

Śiśuṁ jajñānaṁ haryataṁ mṛjanti śumbhanti vipraṁ maruto gaṇena. Kavirgīrbhiḥ kāvyena kaviḥ santsomaḥ pavitramatyeti rebhan.

Dedicated celebrants perceive the presence beatific, manifested and expansive in the experience of nature around, cleanse it like a new born baby, discover and distil it in the spirit and adore it in song. As winds in storm raise a spark to blazing fire, bands of admirers celebrate it in its native glory. Omnipresent all-watching sagely divine, exalted to its omniscience and omnipotence in human consciousness by the music of the poetic voice, Soma, divine presence, radiates into the pure human heart loud and bold and transcends the soul to infinite space. (Rg. 9-96-17)

1176. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

ऋषिमना य ऋषिकृत् स्वर्षाः सहस्रनीथः पदवीः कवीनाम्। तृतीयं धाम महिषः सिषासन्त्सोमो विराजमनु राजति ष्टुप्॥ ११७६ ॥

Ṛṣimanā ya ṛṣikṛt svarṣāḥ sahasranīthaḥ padavīḥ kavīnām. Tṛtīyaṁ dhāma mahiṣaḥ sīṣāsantsomo virājamanu rājati ṣṭup.

Soma is the presence that is the universal seer

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and poetic creator, maker of poets, exalted by sages, shower streams of bliss, adored a thousand ways for infinite power and glory, ultimate love and desire of poets, awful refulgence radiating to the third blazing space beyond the earthly and paradisal regions of life, the presence that rules and illuminates the heart and soul beyond the state of existential involvement, the one loving, blessing, beatific ultimate object of adoration and worship. (Rg. 9-96-18)

1177. Pavamana Soma Devata, Pratardana Daivodasi Ṛshi

चमूषच्छ्येनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि बिभ्रत्। अपामूर्मिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥ ११७७ ॥

Camūṣacchyenaḥ śakuno vibhṛtvā govindur-drapsa āyudhāni bibhrat. Apāmūrmiṁ saca-mānaḥ samudraṁ turīyaṁ dhāma mahiṣo vivakti.

Pervading every form of life and nature, adorable supreme Soma presence of divinity, abiding with stars and planets in motion, bearing infinite powers, vibrating with the waves of nature's dynamics, vesting the cosmic structure, transcends to the fourth state of absolute bliss. Only the mighty sage speaks of the presence beyond speech. (Rg. 9-96-19)

1178. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एते सोमा अभि प्रियमिन्द्रस्य काममक्षरन्।
वर्धन्तो अस्य वीर्यम् ॥ ११७८ ॥

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Ete somā abhi priyam indrasya kāmam akṣa-ran. Vardhanto asya vīryam.

These soma streams of life flow free and fulfil the cherished desires of humanity and exalt the creative splendour of the soul. (Rg. 9-8-1)

1179. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पुनानासश्चमूषदो गच्छन्तो वायुमश्विना।
ते नो धत्त सुवीर्यम्॥ ११७९॥

Punānāsaścamūṣado gacchanto vāyumaśvinā. Te no dhatta suvīryam.

The same soma streams of life distilled from nature, contained in deep reservoirs, vibrating in human veins and nerves, marshalling in social forces energise and motivate the vibrant scholar and the pursuers of jnana-yoga and karma-yoga in knowledge and action. May they bring us the lustre and vitality of creative splendour and graces of culture, sanctifying as they are.(Rg.9-8-2)

1180. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

इन्द्रस्य सोम राधसे पुनानो हार्दि चोदय।
देवानां योनिमासदम्॥ ११८०॥

Indrasya soma rādhase punāno hārdi codaya. Devānāṁ yonimāsadam.

O Soma, peace and power of the divine spirit, puri-fying and sanctifying the life of humanity, inspire and energise the heart and passion of Indra, the human soul settled at the seed centre of the truth of existence,

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for winning the ultimate success and victory of life. (Rg. 9-8-3)

1181. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मृजन्ति त्वा दश क्षिपो हिन्वन्ति सप्त धीतयः।
अनु विप्रा अमादिषुः॥ ११८१॥

Mṛjanti tvā daśa kṣipo hinvanti sapta dhītayaḥ.
Anu viprā amādiṣuḥ.

O Soma, human soul at peace, ten energized and energizing modes of nature, subtle and gross elements, give you the beautiful body form, and seven inspiring faculties of sense and mind inspire and move you to think and act. Thus equipped, let the wise sages provide you pleasure and enlightenment with secular and sacred literature. (Rg. 9-8-4)

1182. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

देवेभ्यस्त्वा मदाय कं सृजानमति मेष्यः।
सं गोभिर्वासयामसि॥ ११८२॥

Devebhyastvā madāya kaṁ sṛjānamati meṣyaḥ.
Saṁ gobhirvāsayāmasi.

O Soma, man of peace and joy, while you are creating psychic and spiritual joy for the service and pleasure of nature and noble humanity, we, generous mother powers and sagely scholars, nourish and enlighten you with milk and noble voices of wisdom and vision of divinity. (Rg. 9-8-5)

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1183. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पुनानः कलशेष्वा वस्त्राण्यरुषो हरिः।
परि गव्यान्यव्यत॥ ११८३॥

Punānaḥ kalaśeṣvā vastrāṇyaruṣo hariḥ.
Pari gavyānyavyata.

Soma, lord of peace and purity, destroyer of suffering, manifests in refulgent forms of existence and pervades all round in stars and planets of the universe. (Rg. 9-8-6)

1184. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मघोन आ पवस्व नो जहि विश्वा अप द्विषः।
इन्दो सखायमा विश॥ ११८४॥

Maghona ā pavasva no jahi viśvā apa dviṣaḥ.
Indo sakhāyamā viśa.

Lord of peace and bliss, come and purify the devotees, men of wealth, power and honour, and ward off all our negativities, oppositions, jealousies and enmities from us and bless us all to live together as friends. (Rg. 9-8-7)

1185. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

नृचक्षसं त्वा वयमिन्द्रपीतं स्वर्विदम्।
भक्षीमहि प्रजामिषम्॥ ११८५॥

Nṛcakṣasaṁ tvā vayam indrapītaṁ svarvidam.
Bhakṣīmahi prajāmiṣam.

All-watching guardian of humanity, omniscient lord of bliss, adored and self-realised by the soul of

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humanity, we pray for the gift of food and energy, light and knowledge, and all round happiness for all people of the world, your children. (Rg. 9-8-9)

1186. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

वृष्टिं दिवः परि स्रव द्युम्नं पृथिव्या अधि।
सहो नः सोम पृत्सु धाः॥ ११८६॥

Vṛṣṭiṁ divaḥ pari srava dyumnaṁ pṛthivyā adhi. Saho naḥ soma pṛtsu dhāḥ.

O Soma, shower the lights of heaven and wealth, power and glory over the earth. Give us courage, patience and fortitude, hold on to us in battles of life and give us the final victory. (Rg. 9-8-8)

1187. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

सोमः पुनानो अर्षति सहस्त्रधारो अत्यविः।
वायोरिन्द्रस्य निष्कृतम्॥ ११८७॥

Somaḥ punāno arṣati sahasradhāro atyaviḥ. Vāyorindrasya niṣkṛtam.

Soma, beauty, joy, power and divinity of life, pure, and purifying, vibrates every where and flows free in a thousand streams, inspiring, energising and protecting, it is released and sanctified by Vayu, cosmic energy and empowered by Indra, divine omnipotence, distilled by vibrant sages, received by creative humanity and spread abroad by ruling powers. (Rg. 9-13-1)

1188. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमानमवस्यवो विप्रमभि प्र गायत।
सुष्वाणं देववीतये॥ ११८८॥

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Pavamānam avasyavo vipramabhi pra gāyata.
Suṣvāṇaṁ devavītaye.

O seekers of energy, power and protection, sing and adore the soma of existence, lord creator and energiser, pure and purifying, omniscient giver of knowledge and wisdom, for the sake of divine excellence and felicity in life. (Rg. 9-13-2)

1189. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २ ३१ २
पवन्ते वाजसातये सोमाः सहस्रपाजसः ।
३ २ ३ १ २
गृणाना देववीतये ॥ ११८९ ॥

Pavante vājasātaye somāḥ sahasrapājasaḥ.
Gṛṇānā devavītaye.

The Soma streams of life's felicity flow in a thousand ways of energy, power and divine inspiration, doing honour to the lord of glory and bliss, refining and purifying us for favour of the divinities and for winning victories of honour and excellence in life. (Rg. 9-13-3)

1190. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २र
उत नो वाजसातये पवस्व बृहतीरिषः ।
३ १ २ ३ १ २
द्युमदिन्दो सुवीर्यम् ॥ ११९० ॥

Uta no vājasātaye pavasva bṛhatīriṣaḥ.
Dyumadindo suvīryam.

O refulgent Soma, lord of peace, power, beauty and glory, flow, purify and empower us for victory in the battles of life and give us abundant food and energy and high order of noble creative courage and rectitude. (Rg. 9-13-4)

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1191. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अत्या हियाना न हेतृभिरसृग्रं वाजसातये।
वि वारमव्यमाशवः॥ ११९१॥

Atyā hiyānā na hetṛbhir asṛgraṁ vājasātaye.
Vi vāram avyamāśavaḥ.

The showers of soma, blessings of the lord of peace and protection, like fastest forces electrified to omnipresence by urgent masters, reach to places and people that need light and protection against ignorance and darkness. (Rg. 9-13-6)

1192. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

ते नः सहस्त्रिणं रयिं पवन्तामा सुवीर्यम्।
स्वाना देवास इन्दवः॥ ११९२॥

Te naḥ sahasriṇaṁ rayiṁ pavantāmā suvīryam.
Svānā devāsa indavaḥ.

May those streams of soma, divine showers of beauty and glory, inspiring us, energising us with strength and virility, flow and purify us, and give us a thousand-fold wealth, honour and glory, and high creative potential for further advancement.(Rg.9-13-5)

1193. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

वाश्रा अर्षन्तीन्दवोऽभि वत्सं न मातरः।
दधन्विरे गभस्त्योः॥ ११९३॥

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Vāśrā arṣantīndavo'bhi vatsaṁ na mātaraḥ. Dadhanvire gabhastyoḥ.

Loving showers of divine light, peace and protection flow to the supplicants as mothers' milk to the child and are held by the dedicated in love and faith. (Rg. 9-13-7)

1194. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

जुष्ट इन्द्राय मत्सरः पवमानः कनिक्रदत्।
विश्वा अप द्विषो जहि॥ ११९४॥

Juṣṭa indrāya matsaraḥ pavamānaḥ kanikradat. Viśvā apa dviśo jahi.

Let the pure and purifying showers of soma in divine flow, dedicated to omnipotence and to humanity in love roar as a cloud of rain showers, and, O roaring showers, throw out all jealousies and enmities of the world far away from us. (Rg. 9-13-8)

1195. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अपघ्नन्तो अराव्णः पवमानाः स्वर्दृशः।
योनावृतस्य सीदत॥ ११९५॥

Apaghnanto arāvṇaḥ pavamānāḥ svardṛśaḥ. Yonāvṛtasya sīdata.

O shower of divine light, love and power, warding off and eliminating all unrighteous and uncreating elements of life, pure, purifying and flowing for humanity's good, revealing the light of divinity and illuminating humanity, come and settle in the seat of

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truth and rectitude in the yajnic hall of humanity. (Rg. 9-13-9)

1196. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

सोमा असृग्रमिन्दवः सुता ऋतस्य धारया।
इन्द्राय मधुमत्तमाः ॥ ११९६ ॥

Somā asṛgram indavaḥ sutā ṛtasya dhārayā.
Indrāya madhumattamāḥ.

Showers and streams of soma, most inspiring honey sweets of beauty and bliss of the world of divinity created in the house of the cosmic flow of existence and distilled in holy action on the yajna vedi, are created for the soul in the state of excellence. (Rg. 9-12-1)

1197. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि विप्रा अनूषत गावो वत्सं न धेनवः।
इन्द्रं सोमस्य पीतये॥ ११९७॥

Abhi viprā anūṣata gāvo vatsaṁ na dhenavaḥ.
Indraṁ somasya pītaye.

Just as mother cows low for the calf so do the sages invoke and glorify Indra, lord of soma, beauty, joy and excellence, so that the lord may bless them with his presence and be happy with their songs of love and adoration. (Rg. 9-12-2)

1198. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

मदच्च्युत्क्षेति सादने सिन्धोरूर्मा विपश्चित्।
सोमो गौरी अधि श्रितः ॥ ११९८ ॥

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Madacyut kṣeti sādane sindhorūrmā vipaścit.
Somo gaurī adhi śritaḥ.

The joyous waves abide by the sea, the saintly joy of the wise abides in the Vedic voice, and the soma joy that is exuberant in divine ecstasy abides in the hall of yajna. (Rg. 9-12-3)

1199. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

दिवो नाभा विचक्षणोऽव्या वारे महीयते।
सोमो यः सुक्रतुः कविः ॥ ११९९ ॥

Divo nābhā vicakṣaṇo'vyā vāre mahīyate.
Somo yaḥ sukratuḥ kaviḥ.

Soma, lord of eternal bliss, omnipotent creator of the noble universe, omniscient visionary, centre of the universe of heavenly beauty, all watching, who transcends the best and highest, is the adorable love of all. (Rg. 9-12-4)

1200. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

यः सोमः कलशेष्वा अन्तः पवित्र आहितः।
तमिन्दुः परि षस्वजे ॥ १२०० ॥

Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitaḥ.
Taminduḥ pari ṣasvaje.

The brilliant, the wise, seek and abide by Soma, joyous lord of the universe, who reflects in all forms of existence and abides in the holy cave of the heart. (Rg. 9-12-5)

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1201. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

प्र वाचमिन्दुरिष्यति समुद्रस्याधि विष्टपि।
जिन्वन् कोशं मधुश्चुतम्॥ १२०१॥

Pra vācaminduriṣyati samudrasyādhi viṣṭapi.
Jinvan kośaṁ madhuścutam.

Soma, self-refulgent lord of bliss who pervades unto the bounds of space, augments the treasure-hold of the honey sweets of nature, inspires the holy minds, and the voice of divinity overflows in poetry and ecstasy. (Rg. 9-12-6)

1202. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सबर्दुघाम्।
हिन्वानो मानुषा युजा॥ १२०२॥

Nityastotro vanaspatir dhenāmantaḥ sabar-dughām. Hinvāno mānuṣā yujā.

Soma eternally sung in hymns of adoration, creator, protector and sustainer of nature, indwelling inspirer of mind, intelligence and will, giver of the nectar of nourishment and joy, inspires and fulfils the couples and communities of humanity as a friend and companion. (Rg. 9-12-7)

1203. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

आ पवमान धारय रयिं सहस्त्रवर्चसम्।
अस्मे इन्दो स्वाभुवम्॥ १२०३॥

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Ā pavamāna dhārayā rayiṁ sahasravarcasam.
Asme indo svābhuvam.

O Soma, pure, purifying and universally flowing, refulgent and glorious, come, bless and bring us wealth, honour and excellence of thousandfold lustre, self-sustaining and abundant. (Rg. 9-12-9)

1204. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

अभि प्रिया दिवः कविर्विप्रः स धारया सुतः।
सोमो हिन्वे परावति॥ १२०४॥

Abhi priyā divaḥ kavir vipraḥ sa dhārayā sutaḥ.
Somo hinve parāvati.

Soma, divine poet creator, all peace and bliss, abiding in the heavenly beauty of the universe, inspiring and energising human creativity especially of the wise sage, sends down streams of joy in song overflowing the poetic imagination. (Rg. 9-12-8)

1205. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः।
वाणस्य चोदया पविम्॥ १२०५॥

Utte śuṣmāsa īrate sindhor ūrmer iva svanaḥ.
Vāṇasya codayā pavim.

Higher and higher rise and roll your powers, purities and forces, roaring like waves of the sea. Keep up the motion of the wheel of life, let the swell of music rise on with the chant going on. (Rg. 9-50-1)

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1206. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

प्रसवे त उदीरते तिस्रो वाचो मखस्युवः।
यदव्य ऐषि सानवि॥ १२०६॥

Prasave ta udīrate tisro vāco makhasyuvaḥ.
Yadavya eṣi sānavi.

When you rise and reach the pinnacle of yajna which deserves to be protected and promoted, then as you rise in intensity, the priests' chant of the three voices of Rks, Samans and Yajus also swells to the climax. (Rg. 9-50-2)

1207. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

अव्या वारैः परि प्रियं हरिं हिन्वन्त्यद्रिभिः।
पवमानं मधुश्चुतम्॥ १२०७॥

Avyā vāraiḥ pari priyaṁ hariṁ hinvantya-dribhiḥ. Pavamānaṁ madhuścutam.

The devotees, who are seekers of your protection for advancement in their heart of hearts, intensify their awareness through relentless concentration and meditate on your presence dearer than dearest, eliminator of negative fluctuations of mind, pure and purifying spirit of divinity replete with honey sweets of ecstasy. (Rg. 9-50-3)

1208. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

आ पवस्व मदिन्तम पवित्रं धारया कवे।
अर्कस्य योनिमासदम्॥ १२०८॥

Ā pavasva madintama pavitraṁ dhārayā kave.
Arkasya yonim āsadam.

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Flow in and purify, O poetic visionary and most exhilarating Spirit of ecstasy, the sacred heart of the celebrant in streams of beauty, light and sweetness to join the celebrant at the centre of his faith and devotion. (Rg. 9-50-4)

1209. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

स पवस्व मदिन्तम गोभिरञ्जानो अक्तुभिः।
एन्द्रस्य जठरं विश॥ १२०९॥

Sa pavasva madintama gobhir añjāno aktu-bhiḥ. Endrasya jaṭharaṁ viśa.

Flow on, most exhilarating Spirit, adored and exalted by concentrative mind and senses of the seeker in meditation, flow on for ecstatic experience of the soul. (Rg. 9-50-5)

1210. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अया वीती परि स्त्रव यस्त इन्दो मदेष्वा।
अवाहन्नवतीर्नव॥ १२१०॥

Ayā vītī pari srava yasta indo madeṣvā. Avāhannavatīrnava.

O Soma, joyous ruler and protector of life, let this creative peace, presence, power and policy of yours prevail and advance, promoting those who join the happy advance, and repelling, dispelling, even destroying ninety-and-nine strongholds of darkness which obstruct the progress. (Rg. 9-61-1)

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1211. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

पुरः सद्य इत्थाधिये दिवोदासाय शंबरम्।
अध त्यं तुर्वशं यदुम्॥ १२११॥

Puraḥ sadya ithādhiye divodāsāya śaṁbaram.
Adha tyaṁ turvaśaṁ yadum.

Go on thus always advancing for the people dedicated to positive good work in thought, policy and action, accelerating, controlling and balancing the forces of peace, progress and restless ambition. (Rg. 9-61-2)

1212. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

परि णो अश्वमश्वविद्गोमदिन्दो हिरण्यवत्।
क्षरा सहस्त्रिणीरिषः॥ १२१२॥

Pari ṇo aśvam aśvavid gomadindo hiraṇyavat.
Kṣarā sahasriṇīriṣaḥ.

And for us, let abundant streams of food, energy and wealth of a thousandfold riches and variety flow abounding in horses, transport and progress, lands, cows and beauties of culture and literature, gold and golden graces. O creator, ruler and controller of peace and joy, you know the values and dynamics of evolution and progress. (Rg. 9-61-3)

1213. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अपघ्नन् पवते मृधोऽप सोमो अराव्णः।
गच्छन्निन्द्रस्य निष्कृतम्॥ १२१३॥

Apaghnan pavate mṛdho'pa somo arāvṇaḥ.
Gacchannindrasya niṣkṛtam.

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Destroying the destroyers, eliminating the selfish, ungenerous hoarders and parasites, Soma, divine creativity in nature and humanity attains to its yajnic end and aim in the existential order created by omnipotent Indra. (Rg. 9-61-25)

1214. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

महो नो राय आ भर पवमान जही मृधः।
रास्वेन्दो वीरवद्यशः ॥ १२१४ ॥

Maho no rāya ā bhara pavamāna jahī mṛdhaḥ.
Rāsvendo vīravad yaśaḥ.

Lord Supreme of beauty, splendour and grace, pure and purifying, ever awake, bring us wealth of the highest order, eliminate the destructive adversaries and bless us with honour, excellence and fame, and continue the human family with noble and brave generations. (Rg. 9-61-26)

1215. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

न त्वा शतं च न ह्रुतो राधो दित्सन्तमा मिनन्।
यत्पुनानो मखस्यसे ॥ १२१५ ॥

Na tvā śataṁ ca na hruto rādho ditsantamā minan. Yatpunāno makhasyase.

Lord of peace and purity, purifier and saviour of the celebrants, when you please to bless the devotee with prosperity and fulfilment in life's yajna, not a hundred adversaries can stop or frustrate you. (Rg. 9-61-27)

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1216. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

अया पवस्व धारया यया सूर्यमरोचयः।
हिन्वानो मानुषीरपः॥ १२१६॥

Ayā pavasva dhārayā yayā sūryam arocayaḥ.
Hinvāno mānuṣīr apaḥ.

Lord of the universe, by the energy with which you give light to the sun, by the same light and energy inspire the will and actions of humanity and purify us. (Rg. 9-63-7)

1217. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

अयुक्त सूर एतशं पवमानो मनावधि।
अन्तरिक्षेण यातवे॥ १२१७॥

Ayukta sūra etaṣaṁ pavamāno manāvadhi.
Antarikṣeṇa yātave.

The light of the world, pure, radiant and inspiring over man and mind, joins the man of super fast intelligence and inspires him to rise and fly over paths of the skies. (Rg. 9-63-8)

1218. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

उत त्या हरितो रथे सूरो अयुक्त यातवे।
इन्दुरिन्द्र इति ब्रुवन्॥ १२१८॥

Uta tyā harito rathe sūro ayukta yātave.
Indur indra iti bruvan.

And the man of brilliance and superfast intelligence, yoking ten motive forces to go over paths of the skies exclaims: "Indra is great, kind and gracious!"

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and he flies over the paths of his holy choice. (Rg. 9-63-9)

1219. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम्।
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः ॥ १२१९ ॥

Agniṁ vo devamagnibhiḥ sajosā yajiṣṭhaṁ dūtam adhvare kṛṇudhvam. Yo martyeṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnaḥ pāvakaḥ.

O learned scholars and scientists, in your yajnic programmes of corporate endeavour for human purposes, light and produce that adorable agni, energy, from various forms of heat and sunlight, which is brilliantly useful and universally helpful and which acts as a messenger between region and region and earth and space. It is permanently present in all forms of mortal creation, abides by the laws of nature, is vested with heat and power at the highest, consumes finest food and it is fiery and purifying. (Rg. 7-3-1)

1220. Agni Devata, Vasishtha Maitravaruni Ṛshi

प्रोथदश्वो न यवसेऽविष्यन् यदा महः संवरणाद्व्यस्थात्।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्ण-मस्ति ॥ १२२० ॥

Prothad aśvo na yavase'viṣyan yadā mahaḥ samvaraṇād vyasthāt. Ādasya vāto anu vāti śocir adha sma te vrajanaṁ kṛṣṇam asti.

Roaring and consuming its food like a horse

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exulting in grass, it rises from its source and moves like velocity itself, splitting, protecting, accomplishing. Currents of wind and energy follow the rise of its power. O fiery energy, attraction and repulsion, that's your path of motion. (Rg. 7-3-2)

1221. Agni Devata, Vasishtha Maitravaruni Ṛshi

उद्यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः। अच्छा द्यामरुषो धूम एषि सं दूतो अग्न ईयसे हि देवान्॥ १२२१॥

Udyasya te navajātasya vṛṣṇo'gne carant-yajarā idhānāḥ. Acchā dyām arūṣo dhūma eṣi saṁ dūto agna īyase hi devān.

Agni, abundant energy divine, as your flames arise, new and undecaying, the radiant waves traverse the heights of heaven in space, and thus you move like a messenger to the divinities of nature at the one end and to the brilliant scholars at the other. (Rg. 7-3-3)

1222. Indra Devata, Sukaksha Angirasa Ṛshi

तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे।
स वृषा वृषभो भुवत्॥ १२२२॥

Tam indraṁ vājayāmasi mahe vṛtrāya hantave. Sa vṛṣā vṛṣabho bhuvat.

That Indra, dynamic and enlightened mind and intelligence, we cultivate and strengthen for the elimination of the great waste, deep ignorance and suffering prevailing in the world. May that light and mind be exuberant and generous for us with showers of

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enlightenment. (Rg. 8-93-7)

1223. Indra Devata, Sukaksha Angirasa Ṛshi

इन्द्रः स दामने कृत ओजिष्ठः स बले हितः।
द्युम्नी श्लोकी स सोम्यः॥ १२२३॥

Indraḥ sa dāmane kṛta ojiṣṭhaḥ sa bale hitaḥ.
Dyumnī ślokī sa somyaḥ.

Indra, mind and intelligence, was created for enlightenment and for giving enlightenment. Most lustrous and powerful, it is engaged in the creation of joy and strength. It is rich in the wealth of knowledge, praise-worthy, and cool, gentle and at peace in the state of enlightenment. (Rg. 8-93-8)

1224. Indra Devata, Sukaksha Angirasa Ṛshi

गिरा वज्रो न सम्भृतः सबलो अनपच्युतः।
ववक्ष उग्रो अस्तृतः॥ १२२४॥

Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.
Vavakṣa ugro astṛtaḥ.

Held in and by the voice of divinity like the roar of thunder and the flood of sun-rays, it is powerful, unfallen, irrepressible and lofty with thought, so let it express itself freely. (Rg. 8-93-9)

1225. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ नय।
पुनाहीन्द्राय पातवे॥ १२२५॥

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Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave.

O high priest of soma yajna, create the awareness of Soma, spirit of purity and divinity collected and concentrated by the senses and mind in the heart, and sanctify and intensify it there for exhilaration of the soul. (Rg. 9-51-1)

1226. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

तव त्य इन्दो अन्धसो देवा मधोर्व्याशत।
पवमानस्य मरुतः॥ १२२६॥

Tava tya indo andhaso devā madhor vyāśata. Pavamānasya marutaḥ.

Then, O Soma, Spirit of divinity, the noblest, most vibrant generous and brilliant souls have a drink of the elixir of your honey sweet presence flowing exuberantly at the purest. (Rg. 9-51-3)

1227. Pavamana Soma Devata, Uchathya Angirasa Ṛshi

दिवः पीयूषमुत्तमं सोममिन्द्राय वज्रिणे।
सुनोता मधुमत्तमम्॥ १२२७॥

Divaḥ pīyūṣam uttamaṁ somam indrāya vajriṇe. Sunotā madhumattamam.

Create the highest honey sweet Soma of divine consciousness, highest exhilarating experience of the light of heaven for the soul's awareness, and then rise to adamantine power against all possible violations. (Rg. 9-51-2)

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1228. Pavamana Soma Devata, Kavi Bhargava Ṛshi

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः । हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजांसि कृणुषे नदीष्वा ॥ १२२८ ॥

Dhartā divaḥ pavate kṛtvyo raso dakṣo devā-nām anumādyo nṛbhiḥ. Hariḥ sṛjāno atyo na satvabhirvṛthā pājāñsi kṛṇuṣe nadīṣvā.

Soma, joyous spirit of the universe, sustainer of the regions of light, constant doer, eternal delight and bliss of divinities, perfect omnipotent power, sole worthy of worship by humanity vibrates omnipresent, purifies and sanctifies the life of existence. Destroyer of want and suffering, ever creative, with its own powers spontaneously, like energy itself creates movement and growth in the channels of existence. (Rg. 9-76-1)

1229. Pavamana Soma Devata, Kavi Bhargava Ṛshi

शूरो न धत्त आयुधा गभस्त्योः स्वा३ः सिषासन् रथिरो गविष्टिषु । इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुर्हिन्वानो अज्यते मनीषिभिः ॥ १२२९ ॥

Śūro na dhatta āyudhā gabhastyoḥ svā३ḥ sīṣāsan rathiro gaviṣṭiṣu. Indrasya śuṣmam īrayann apasyubhir indur hinvāno ajyate manīṣibhiḥ.

Wielding the powers and instrumentalities of nature, like a warrior and victor in immanent will and omniscience, keen to share the joy of existence with humanity in paths of daily business, commanding the

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chariot of the universe in micro and macro systems of its dynamics, inspiring and elevating the soul's potential, itself stimulated and energised into manifestation by thinkers and men of yajnic action in meditation, the spirit of universal light and glory is aroused to raise and bless humanity. (Rg. 9-76-2)

1230. Pavamana Soma Devata, Kavi Bhargava Ṛshi

इन्द्रस्य सोम पवमान ऊर्मिणा तविष्यमाणो जठरेष्वा विश। प्र नः पिन्व विद्युदभ्रेव रोदसी धिया नो वाजाँ उप माहि शश्वतः ॥ १२३० ॥

Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo jaṭhareṣvā viśa. Pra naḥ pinva vidyud abhreva rodasī dhiyā no vājān̆ upa māhi śaśvataḥ.

Soma, vigorous spirit of joyous power and generosity, pure, purifying and constantly flowing, brilliant, blazing and advancing in strength, come by the stream and waves of energy and enter in the heart core of the soul. As thunder, lightning and clouds of rain shower and augment heaven and earth, pray strengthen us, and with divine intelligence, as it were, extend our food, energies, progress and victories for all time. You are the creator, you are the maker, you are the giver. (Rg. 9-76-3)

1231. Indra Devata, Devatithi Kanva Ṛshi

यदिन्द्र प्रागपागुदग्न्यग्वा हूयसे नृभिः। सिमा पुरू नृषूतो अस्यानवेऽसि प्रशर्ध तुर्वशे ॥ १२३१ ॥

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Yadindra prāg apāg udaṅnyagvā hūyase nṛbhiḥ. Simā purū nṛṣūto asyānave'si praśardha turvaśe.

Indra, illustrious lord of the world, ruler and commander of human forces, karmayogi, when you are invoked by people anywhere east or west, north or south, up or down, then, O lord of excellence, you feel highly impelled by those many and come and act as the destroyer of many evils for the people of reverence and exceptional strength. (Rg. 8-4-1)

1232. Indra Devata, Devatithi Kanva Ṛshi

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा । कण्वा-
सस्त्वा स्तोमेभिर्ब्रह्मवाहस इन्द्रा यच्छन्त्या गहि ॥ १२३२ ॥

Yadvā rume ruśame śyāvake kṛpa indra mādayase sacā. Kanvāsastvā stomebhir brahmavāhasa indrā yacchantyā gahi.

And since, O lord Indra, you go to the celebrants, illustrious, child-like innocent and the humble and kind alike, sit with them, socialise and enjoy, so the dedicated admirers and learned men of vision and wisdom offer homage and reverence, exalt you with sacred hymns and say : Come, O lord, and accept our tributes and homage. (Rg. 8-4-2)

1233. Indra Devata, Bharga Pragatha Ṛshi

उभयं शृणवच्च न इन्द्रो अर्वागिदं वचः । सत्राच्या
मघवान्त्सोमपीतये धिया शविष्ठ आ गमत् ॥ १२३३ ॥

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Ubhayaṁ śṛṇavac ca na indro arvāg idaṁ vacaḥ. Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā gamat.

May Indra, lord omnipotent, master of the world's wealth and power, directly listen to our joint prayer for worldly and spiritual advancement with attentive ear and sympathetic understanding, and may the lord of supreme power come to protect and promote our yajnic programme and prayer and taste the pleasure of success. (Rg. 8-61-1)

1234. Indra Devata, Bharga Pragatha Ṛshi

तं हि स्वराजं वृषभं तमोजसा धिषणे निष्टतक्षतुः। उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः॥ १२३४॥

Taṁ hi svarājaṁ vṛṣabhaṁ tamojasā dhiṣaṇe niṣṭatakṣatuḥ. Utopamānām prathamo ni ṣīdasi somakāmaṁ hi te manaḥ.

That self-ruled, self-refulgent, brave and generous human character and programme, that human republic, the heaven and earth vested with divine will and intelligence conceive, create and fashion forth for self-realisation of innate glory. O man, among similars and comparables, you stand the first and highest, and your mind is dedicated to the love of soma, peace, pleasure and excellence of life. (Rg. 8-61-2)

1235. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः।
वायुमा रोह धर्मणा॥ १२३५॥

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Pavasva deva āyuṣagindraṁ gacchatu te madaḥ. Vāyum āroha dharmaṇā.

O Soma, self-refulgent and self-joyous lord of peace and bliss, let your presence vibrate and purify us. Let your ecstatic bliss reach Indra, the ruler, for the glory of mankind. May you with your divine power and presence emerge and rise in the heart of vibrant devotees. (Rg. 9-63-22)

1236. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमान नि तोशसे रयिं सोम श्रवाय्यम्।
इन्दो समुद्रमा विश॥ १२३६॥

Pavamāna ni tośase rayim soma śravāyyam. Indo samudramā viśa.

Soma, pure and purifying omnificent lord, you grant ample and praise-worthy wealth, honour and excellence to the devotees. Pray, let your dear and blissful presence arise in the ocean-like time and space of human existence, inspire the depth of the heart and save the supplicant. (Rg. 9-63-23)

1237. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

अपघ्नन् पवसे मृधः क्रतुवित्सोम मत्सरः।
नुदस्वादेवयुं जनम्॥ १२३७॥

Apaghnan pavase mṛdhaḥ kratuvitsoma matsaraḥ. Nudasvādevayum janam.

O Soma, lord of absolute peace, purity, power and holiness of action, omnipotent and blissful, you

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vibrate in existence destroying sin and evil. Pray impel the impious people to truth, piety and creative generosity, or punish and eliminate them like hurdles in the creative paths of piety and rectitude. (Rg. 9-63-24)

1238. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

अभी नो वाजसातमं रयिमर्ष शतस्पृहम्।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभासहम्॥ १२३८॥

Abhī no vājasātamam rayimarṣa śataspṛham. Indo sahasrabharṇasam tuvidyumnam vibhāsaham.

Indu, divine spirit of peace, power, beauty and grace, move and bless us to achieve wealth, honour and excellence of high order, universally loved and valued, a thousandfold sustaining, mighty powerful, all challenging and finally victorious. (Rg. 9-98-1)

1239. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

वयं ते अस्य राधसो वसोर्वसो पुरुस्पृहः।
नि नेदिष्ठतमा इषः स्याम सुम्ने ते अध्रिगो॥ १२३९॥

Vayam te asya rādhaso vasor vaso puruspṛhaḥ. Ni nediṣṭhatamā iṣaḥ syāma sumne te adhrigo.

O spirit of instant mantra movement, lord of world's wealth and shelter home of life, destroyer of evil, darkness and ignorance, let us be closest to you and the all desired world's wealth, let us be closest to

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your treasure of food, energy, and knowledge and to your divine peace and comfort. (Rg. 9-98-5)

1240. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

परि स्य स्वानो अक्षरदिन्दुरव्ये मदच्युतः ।
धारा य ऊर्ध्वो अध्वरे भ्राजा न याति गव्ययुः ॥ १२४० ॥

Pari sya svāno akṣarad induravye madacyutaḥ.
Dhārā ya ūrdhvo adhvare bhrājā na yāti gavyayuḥ.

May that Indu, divine Spirit of peace, purity and beauty, inspiring and strengthening, overflowing with the power of ecstasy, flow and reach into the favoured heart of the devotee, that supreme shower of divinity which goes forward like radiations of light into the yajna of love and non-violence with love and desire to reveal the truth of life. (Rg. 9-98-3)

1241. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥ १२४१ ॥

Pavasva soma mahānt samudraḥ pitā devānāṁ viśvābhi dhāma.

Flow forth and consecrate, O Soma presence of divinity, as great ocean of life, father, generator and sustainer of divinities and ultimate haven and home of all the worlds of existence. (Rg. 9-109-4)

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1242. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

शुक्रः पवस्व देवेभ्यः सोम दिवे पृथिव्यै शं च प्रजाभ्यः ॥ १२४२ ॥

Śukraḥ pavasva devebhyaḥ soma dive pṛthivyai śam ca prajābhyaḥ.

O pure and potent Soma spirit of divinity, consecrate and radiate for the generous brilliant nobilities and divinities and bring showers of peace and joy for heaven and earth and for the human people and all other forms of life. (Rg. 9-109-5)

1243. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

दिवो धर्तासि शुक्रः पीयूषः सत्ये विधर्मन् वाजी पवस्व ॥ १२४३ ॥

Divo dharttāsi śukraḥ pīyūṣaḥ satye vidharman vājī pavasva.

You are the sustainer of the heavenly regions of light, most blissful presence for experience in the yajna of truth and divine law, and the ultimate winner of the victory. Flow forth, divine Soma, purify and consecrate us in the presence. (Rg. 9-109-6)

1244. Agni Devata, Ushana Kavya Ṛshi

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम्।
अग्ने रथं न वेद्यम्॥ १२४४॥

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Presṭhaṁ vo atithiṁ stuṣe mitramiva priyam.
Agne rathaṁ na vedyam.

I sing and celebrate the glories of Agni, lord omniscient, light and leader of the world, dearest and most welcome as an enlightened guest, loving as a friend, who like a divine harbinger, reveals the light of knowledge to us. (Rg. 8-84-1)

1245. Agni Devata, Ushana Kavya Ṛshi

कविमिव प्रशंस्यं यं देवास इति द्विता।
नि मर्त्येष्वादधुः ॥ १२४५ ॥

Kavim iva praśaňsyaṁ yaṁ devāsa iti dvitā.
Ni martyeṣvādadhuḥ.

I adore Agni whom the divinities established among mortals as the visionary poet and the spirit of enlightenment and awareness, as intelligence and mind, as will and passion, as perception and volition, as male and female and as the yajna fire and the vital heat of the body system, the two ways in which divine vitality expresses itself. (Rg. 8-84-2)

1246. Agni Devata, Ushana Kavya Ṛshi

त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुही गिरः।
रक्षा तोकमुत त्मना ॥ १२४६ ॥

Tvam yaviṣṭha dāśuṣo nṝňḥ pāhi śṛṇuhī giraḥ.
Rakṣā tokam uta tmanā.

O lord eternal, ever youthful beyond age, pray protect and promote the families of the generous people,

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listen to their voices of prayer and, by all your will and power, protect and promote the children and grand children of humanity. (Rg. 8-84-3)

1247. Indra Devata, Nrmedha Angirasa Ṛshi

एन्द्र नो गधि प्रिय सत्राजिदगोह्य।
गिरिर्न विश्वतः पृथुः पतिर्दिवः॥ १२४७॥

Endra no gadhi priya satrājidagohya.
Girir na viśvataḥ pṛthuḥ patir divaḥ.

Indra, come, take us over as your own. Dear and giver of fulfilment you are, all dominant by nature, character and action, inconceivably open and bright, expansive and unbounded all round like a cloud of vapour, lord and master of the light of heaven. (Rg. 8-98-4)

1248. Indra Devata, Nrmedha Angirasa Ṛshi

अभि हि सत्य सोमपा उभे बभूथ रोदसी।
इन्द्रासि सुन्वतो वृधः पतिर्दिवः॥ १२४८॥

Abhi hi satya somapā ubhe babhūtha rodasī.
Indrāsi sunvato vṛdhaḥ patir divaḥ.

Lord eternal and ever true, lover, protector and promoter of the beauty and joy of existence, you are higher and greater than both heaven and earth. Indra, omnipotent lord and master of the light of heaven, you are the inspirer and giver of advancement to the pursuer of the knowledge, beauty and power of the soma reality of life. (Rg. 8-98-5)

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1249. Indra Devata, Nrmedha Angirasa Ṛshi

त्वं हि शश्वतीनामिन्द्र दर्ता पुरामसि।
हन्ता दस्योर्मनोर्वृधः पतिर्दिवः ॥ १२४९ ॥

Tvaṁ hi śaśvatīnām indra dhartā purām asi.
Hantā dasyor manor vṛdhaḥ patir divaḥ.

Indra, you are catalyser, breaker and maker, and sustainer of the eternal forms of existence in cosmic dynamics, destroyer of the destroyer and promoter of thoughtful people. You are the guardian of the light of life, sustainer of the heavens of joy. (Rg. 8-98-6)

1250. Indra Devata, Jeta Madhucchandasa Ṛshi

पुरां भिन्दुर्युवा कविरमितौजा अजायत।
इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥ १२५० ॥

Purāṁ bhindur yuvā kavir amitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī purū-ṣṭutaḥ.

Breaker of the enemy forts, youthful, creative and imaginative, hero of boundless strength, sustainer of the acts of the world and disposer, wielder of the thunderbolt, universally acclaimed and celebrated is risen into prominence. (Rg. 1-11-4)

1251. Indra Devata, Jeta Madhucchandasa Ṛshi

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम्।
त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥ १२५१ ॥

Tvaṁ valasya gomato'pāvaradrivo bilam.
Tvāṁ devā abibhyuṣas tujyamānāsa āviṣuḥ.

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Indra, blazing as the sun, wielder of the clouds, you break open the water-hold of the clouds. The devas, planets, fearless seekers of the lord of light and centre-home, moved round in orbit, hold on to their place in the solar family. (Rg. 1-11-5)

1252. Indra Devata, Jeta Madhucchandasa Ṛshi

इन्द्रमीशानमोजसाभि स्तोमैरनूषत।
सहस्रं यस्य रातय उत वा सन्ति भूयसीः॥ १२५२॥

Indram īśānam ojasābhi stomair anūṣata.
Sahasraṁ yasya rātaya uta vā santi bhūyasīḥ.

All the hymns of praise celebrate Indra, lord ruler over the universe with His power and splendour. Thousands, uncountable, are His gifts and benedictions, infinitely more indeed. (Rg. 1-11-8)

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CHAPTER–10

1253. Pavamana Soma Devata, Parashara Shaktya Ṛshi

अक्रान्त्समुद्रः प्रथमे विधर्मन् जनयन् प्रजा भुवनस्य गोपाः । वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥ १२५३ ॥

Akrāntsamudraḥ prathame vidharman janayan prajā bhuvanasya gopāḥ. Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.

Soma, prime cause of the world and laws of existence, unfathomable as ocean, taking on by itself countless causes of existence in the vast vault of space and time, roaring and generating the evolving stars, planets and forms of life, is the ruling power of the universe. Potent and generous, infinite, creative and generative, refulgent Soma pervades the immaculate, sacred and protective universe and on top of it expands it and transcends. (Rg. 9-97-40)

1254. Pavamana Soma Devata, Parashara Shaktya Ṛshi

मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः । मत्सि शर्धो मारुतं मत्सि देवान् मत्सि द्यावापृथिवी देव सोम ॥ १२५४ ॥

Matsi vāyuṁ iṣṭaye rādhase no matsi mitrā varuṇā pūyamānaḥ. Matsi śardho mārutaṁ matsi devān matsi dyāvāpṛthivī deva soma.

O self-refulgent Soma, you energise the Vayu for

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its windy fulfilment and accomplishment of the purpose of creative evolution and, purifying and sanctifying as you are, you energise and fulfil the centripetal and centrifugal modes of energy. You energise the sense of courage, boldness and even defiance of stormy energy, you energise the senses, mind and intelligence, and you energise and fulfil the heaven, earth and the skies of space. (Rg. 9-97-42)

1255. Pavamana Soma Devata, Parashara Shaktya Ṛshi

महत्तत्सोमो महिषश्चकारापां यद्गर्भोऽवृणीत देवान्। अदधा-दिन्द्रे पवमान ओजोऽजनयत् सूर्ये ज्योतिरिन्दुः॥ १२५५॥

Mahat tat somo mahiṣaścakārāpāṁ yad garbho'vṛṇīta devān. Adadhād indre pava-māna ojo' janayat sūrye jyotir induḥ.

Soma, potent absolute, generated the Mahat mode of Prakrti, Mother Nature, which is the womb of all elements, energies and forms of existence and which comprehends all perceptive, intelligential and psychic powers as well. And then the creative-generative lord of evolutionary action, Soma, vested lustre and energy in Indra, the soul, and, lord of light as it is, Soma vested light in the sun. (Rg. 9-97-41)

1256. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो अमर्त्यः पर्णवीरिव दीयते।
अभि द्रोणान्यासदम्॥ १२५६॥

Eṣa devo amartyaḥ parṇavīr iva dīyate.
Abhi droṇānyāsadam.

This Soma, spirit of divinity, eternal and

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immortal, expands to regions of the universe like soaring energy and pervades there as an immanent presence.(Rg.9-3-1)

1257. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष विप्रैरभिष्टुतोऽपो देवो वि गाहते।
दधद्रत्नानि दाशुषे॥ १२५७॥

Eṣa viprair abhiṣṭuto'po devo vi gāhate.
Dadhad ratnāni dāśuṣe.

This spirit, divine, generous and refulgent, adored and exalted by sages and scholars, and holding jewel gifts of life for people of generous charity, watches and controls the actions of humanity and the laws of nature in operation. (Rg. 9-3-6)

1258. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष विश्वानि वार्या शूरो यन्निव सत्वभिः।
पवमानः सिषासति॥ १२५८॥

Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.
Pavamānaḥ siṣāsati.

This divine spirit, pure, purifying and powerful, advancing by its own essential power as a hero, brings and distributes cherished gifts of life among the celebrants. (Rg. 9-3-4)

1259. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो रथर्यति पवमानो दिशस्यति।
आविष्कृणोति वग्वनुम्॥ १२५९॥

Eṣa devo ratharyati pavamāno diśasyati.
Āviṣkṛṇoti vagvanum.

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This spirit of divinity going forward like a chariot, pure, purifying, gives the gifts of life and reveals new and latest words of advance knowledge as it moves on. (Rg. 9-3-5)

1260. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो विपन्युभिः पवमान ऋतायुभिः।
हरिर्वाजाय मृज्यते॥ १२६०॥

Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.
Harir vājāya mṛjyate.

This refulgent spirit, light of life, saviour and harbinger of joy, glorified by celebrants and poets of rectitude is praised and adored for the achievement of victory and advancement. (Rg. 9-3-3)

1261. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष देवो विपा कृतोऽति ह्वरांसि धावति।
पवमानो अदाभ्यः॥ १२६१॥

Eṣa devo vipā kṛto'ti hvarām̐si dhāvati.
Pavamāno adābhyaḥ.

This refulgent spirit is celebrated by sages and, being undaunted, overtakes all crookedness, purifying and sanctifying everything and every mind. (Rg. 9-3-2)

1262. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष दिवं वि धावति तिरो रजांसि धारया।
पवमानः कनिक्रदत्॥ १२६२॥

Eṣa divaṁ vi dhāvati tiro rajām̐si dhārayā.
Pavamānaḥ kanikradat.

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This spirit with the waves of its power rushes and radiates unto the heavens across the skies and atomic oceans of space, pure, purifying and roaring like thunder. (Rg. 9-3-7)

1263. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष दिवं व्यासरत्तिरो रजांस्यस्तृतः।
पवमानः स्वध्वरः॥ १२६३॥

Eṣa divaṁ vyāsarat tiro rajāṅsyastṛtaḥ.
Pavamānaḥ svadhvaraḥ.

This spirit radiates to the heavens across the atomic oceans of skies and spaces, unhurt and unopposed, pure, purifying, performing the cosmic yajna of love, non-violence and creation of new life in evolution.

1264. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष प्रत्नेन जन्मना देवो देवेभ्यः सुतः।
हरिः पवित्रे अर्षति॥ १२६४॥

Eṣa pratnena janmanā devo devebhyaḥ sutaḥ.
Hariḥ pavitre arṣati.

This divine spirit since its timeless manifestation, revealed and manifested for the divines, arises in the pure hearts of humanity, eliminating pain and suffering. (Rg. 9-3-9)

1265. Pavamana Soma Devata, Ajigarti Shunah Shepa Ṛshi

एष उ स्य पुरुव्रतो जज्ञानो जनयन्निषः।
धारया पवते सुतः॥ १२६५॥

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Eṣa u sya puruvrato jajñāno janayanniṣaḥ.
Dhārayā pavate sutaḥ.

This spirit of divinity, power of infinite law and action, creating and providing food, energy and sustenance for life, flows on in continuum, self-sustained, self-revealed, discovered, self-realised. (Rg. 9-3-10)

1266. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष धिया यात्यण्व्या शूरो रथेभिराशुभिः।
गच्छन्निन्द्रस्य निष्कृतम्॥ १२६६॥

Eṣa dhiyā yātyaṇvyā śūro rathebhir āśubhiḥ
Gacchannindrasya niṣkṛtam.

This Soma, spirit of peace and joy, brave dispeller of darkness, moves with the subtlest intelligence and awareness and comes by the fastest media of psychic communication and comes to the seat of its presence in the mind and soul of man. (Rg. 9-15-1)

1267. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष पुरू धियायते बृहते देवतातये।
यत्रामृतास आशत॥ १२६७॥

Eṣa purū dhiyāyate bṛhate devatātaye.
Yatrāmṛtāsa āśata.

This infinite and eternal Spirit of peace, love and joy is ever keen to bless humanity with boundless piety and divinity in which men of immortal knowledge, karma and divine love abide. (Rg. 9-15-2)

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1268. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एतं मृजन्ति मर्ज्यमुप द्रोणेष्वायवः
प्रचक्राणं महीरिषः ॥ १२६८ ॥

Etaṁ mṛjanti marjyam upa droṇeṣvāyavaḥ pracakrāṇaṁ mahīriṣaḥ.

People adore this glorious power closely treasured in the heart, the divine power that creates and gives great food, energy and advancement.(Rg.9-15-7)

1269. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष हितो वि नीयतेऽन्तः शुन्ध्यावता पथा।
यदी तुञ्जन्ति भूर्णयः ॥ १२६९ ॥

Eṣa hito vi nīyate'ntaḥ śundhyāvatā pathā. Yadī tuñjanti bhūrṇayaḥ.

This divine Spirit is attained and internalised in the core of the heart and soul by the brilliant path of clairvoyance, when the passionate seekers surrender themselves in obedience to it. (Rg. 9-15-3)

1270. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष रुक्मिभिरीयते वाजी शुभ्रेभिरंशुभिः।
पतिः सिन्धूनां भवन्॥ १२७० ॥

Eṣa rukmibhir īyate vājī śubhrebhir aṅśubhiḥ. Patiḥ sindhūnām bhavan.

It pervades every where by its holy brilliance of

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light and wide creative forces, ruling over the dynamics of the vibrating oceans of space. (Rg. 9-15-5)

1271. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष शृङ्गाणि दोधुवच्छिशीते यूथ्यो३ वृषा।
नृम्णा दधान ओजसा॥ १२७१ ॥

Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā.
Nṛmṇā dadhāna ojasā.

This Soul, vibrating on top of the highest bounds of the universe, abides in repose in the world of existence, one with all in the multitudinous world, generous and virile, bearing and ruling the entire wealth and powers of the universe by its power and splendour. (Rg. 9-15-4)

1272. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एष वसूनि पिब्दनः परुषा ययिवाँ अति।
अव शादेषु गच्छति॥ १२७२ ॥

Eṣa vasūni pibdanaḥ paruṣā yayivaň ati.
Ava śādeṣu gacchati.

It moves and overcomes hard and rough places of hidden hoarded wealth of negative powers and goes over to protect the powers that observe divine discipline in the battles of life. (Rg. 9-15-6)

1273. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

एतमु त्यं दश क्षिपो हरिं हिन्वन्ति यातवे।
स्वायुधं मदिन्तमम्॥ १२७३ ॥

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Etamu tyaṁ daśa kṣipo hariṁ hinvanti yātave.
Svāyudhaṁ madintamam.

Ten pranas and ten faculties, of senses and mind, glorify this Soma, lord of peace and joy, who is most ecstatically blissful and wields noble powers of protection for advancement and progress. (Rg. 9-15-8)

1274. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एष उ स्य वृषा रथोऽव्या वारेभिरव्यत।
गच्छन्वाजं सहस्रिणम्॥ १२७४॥

Eṣa u sya vṛṣā ratho'vyā vārebhir avyata.
Gacchan vājaṁ sahasriṇam.

This Soma spirit of joy in existence, mighty generous, all protective omnipresent mover, extremely charming, creating and giving thousandfolds of wealth, honour and excellence, vibrates by its dynamic presence at the highest and brightest in the heart of choice souls and in choice beauties of existence. (Rg. 9-38-1)

1275. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः।
इन्दुमिन्द्राय पीतये॥ १२७५॥

Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.
Indum indrāya pītaye.

This Spirit of joy, eliminator of suffering, happy voices of the sage past three bondages of body, mind and soul adore, with the intensity of adamantine meditation for the spiritual joy of general humanity. (Rg. 9-38-2)

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1276. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एष स्य मानुषीष्वा श्येनो न विक्षु सीदति।
गच्छं जारो न योषितम्॥ १२७६ ॥

Eṣa sya mānuṣīṣvā śyeno na vikṣu sīdati.
Gacchan jāro na yoṣitam.

This Soma pervades and shines in the generality of humanity like the eagle among birds, victorious conqueror of the skies, shining and radiating like the moon, lover and admirer of its darling, the lovely night. (Rg. 9-38-4)

1277. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एष स्य मद्यो रसोऽव चष्टे दिवः शिशुः।
य इन्दुर्वारमाविशत्॥ १२७७॥

Eṣa sya madyo raso'va caṣṭe divaḥ śiśuḥ.
Ya indur vāram āviśat.

This ecstatic bliss, honey sweet of life's joy, appears like the rising sun at dawn when, as the beauty and glory of existence, it reflects in the heart of the chosen soul. (Rg. 9-38-5)

1278. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एष स्य पीतये सुतो हरिरर्षति धर्णसिः।
क्रन्दन्योनिमभि प्रियम्॥ १२७८ ॥

Eṣa sya pītaye suto harir arṣati dharṇasiḥ.
Krandan yonim abhi priyam.

This Soma spirit of Ananda, self-manifestive, self-proclaiming, all wielder and sustainer, reflects in

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and radiates from its darling mother form, the green and golden veil of Nature, roars with thunder and rolls around for the joyous experience of humanity, aliminating pain and sufferance. (Rg. 9-38-6)

1279. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

एतं त्यं हरितो दश मर्मृज्यन्ते अपस्युवः।
याभिर्मदाय शुम्भते॥ १२७९॥

Etam tyaṁ harito daśa marmṛjyante apasyuvaḥ. Yābhir madāya śumbhate.

This Soma, ten senses and ten pranas of the devotee, well controlled past sufferance and pointed to concentrative meditation, present in uninvolved purity of form, by which experience the bright presence is glorified for the soul's joy. (Rg. 9-38-3)

1280. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष वाजी हितो नृभिर्विश्वविन्मनसस्पतिः।
अव्यं वारं वि धावति॥ १२८०॥

Eṣa vāji hito nṛbhir viśvavin manasaspatiḥ. Avyaṁ vāraṁ vi dhāvati.

This supreme all potent soma light and joy of the universe is realised by earnest sages within. It is all aware over the universe, master controller of the universal mind energy, all saviour and protector, and without delay it rises and manifests in the inner self of its favourite blessed devotee. (Rg. 9-28-1)

1281. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष पवित्रे अक्षरत् सोमो देवेभ्यः सुतः।
विश्वा धामान्याविशन्॥ १२८१॥

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Eṣa pavitre akṣarat somo devebhyaḥ sutaḥ.
Viśvā dhāmānyāviśan.

This Soma, divine presence and bliss, emerges and vibrates in holy minds, distilled by them through meditation for the noble souls while it rolls in majesty in and over all regions of the universe. (Rg. 9-28-2)

1282. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष देवः शुभायतेऽधि योनावमर्त्यः ।
वृत्रहा देववीतमः ॥ १२८२ ॥

Eṣa devaḥ śubhāyate'dhi yonāvamartyaḥ.
Vṛtrahā devavītamaḥ.

This self-refulgent, immortal divine presence, highest lover of noble and generous souls, pervades and shines all over in the universe through its mode of Prakrti, dispelling darkness and eliminating evil. (Rg. 9-28-3)

1283. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष वृषा कनिक्रदद्दशभिर्जामिभिर्यतः ।
अभि द्रोणानि धावति ॥ १२८३ ॥

Eṣa vṛṣā kanikradad daśabhir jāmibhir yataḥ.
Abhi droṇāni dhāvati.

This omnificent shower of generous divinity vibrating by the dynamics of Prakrti and her tenfold mode of subtle and gross elements proclaims its presence loud and bold in beauteous forms of mutations and manifestations of nature in the universe. (Rg. 9-28-4)

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1284. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष सूर्यमरोचयत् पवमानो अधि द्यवि।
पवित्रे मत्सरो मदः॥ १२८४॥

Eṣa sūryam arocayat pavamāno adhi dyavi.
Pavitre matsaro madaḥ.

This soma illuminates the sun in heaven, pure, purifying and dynamic, joy in the beauty of purity, the very spirit of joy itself. (Rg. 9-28-5)

1285. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

एष सूर्येण हासते संवसानो विवस्वता।
पतिर्वाचो अदाभ्यः॥ १२८५॥

Eṣa sūryeṇa hāsate saṁvasāno vivasvatā.
Patirvāco adābhyah.

It rises and abides with the sun on top of the regions of light and, internalised in the pure mind and clairvoyant consciousness, it is the divine ecstasy of the celebrant. (Rg. 9-27-5)

1286. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

एष कविरभिष्टुतः पवित्रे अधि तोशते।
पुनानो घ्नन्नप द्विषः॥ १२८६॥

Eṣa kavīr abhiṣṭutaḥ pavitre adhi tośate.
Punāno ghnannapa dviṣaḥ.

This Soma, creative, inspiring and poetic spirit of universal joy, pure and sanctifying, manifests in the pure and pious consciousness of the devotees, eliminating disturbing negativities when it is contemplated with

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a concentrated mind. (Rg. 9-27-1)

1287. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

एष इन्द्राय वायवे स्वर्जित् परि षिच्यते।
पवित्रे दक्षसाधनः ॥ १२८७ ॥

Eṣa indrāya vāyave svarjit pari ṣicyate.
Pavitre dakṣasādhanaḥ.

This all potent and versatile divine spirit of universal joy manifests in the pure consciousness of the karma-yogi and wins the light of heaven for the vibrant meditative soul. (Rg. 9-27-2)

1288. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः।
सोमो वनेषु विश्ववित् ॥ १२८८ ॥

Eṣa nṛbhir vi nīyate divo mūrdhā vṛṣā sutaḥ.
Somo vaneṣu viśvavit.

This Soma, joyous spirit of divinity, is the summit of heaven, infinitely generous, self-existent and omniscient, and with meditation, the ecstasy of it is collected in abundance in the consciousness by the dedicated sages. (Rg. 9-27-3)

1289. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

एष गव्युरचिक्रदत् पवमानो हिरण्ययुः।
इन्दुः सत्राजिदस्तृतः ॥ १२८९ ॥

Eṣa gavyur acikradat pavamāno hiraṇyayuḥ.
Induḥ satrājidastṛtaḥ.

It loves the earth and earthly joys and loves to

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give, speaking loud and bold its own eternal Word, it is pure and purifier, it loves the golden beauty and prosperity of life and loves to bless, it is soothing and self-refulgent beautiful, conqueror of all battles of cosmic dynamics, and eternally invincible.(Rg.9-27-4)

1290. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

३ २ ३क २र ३ १ २ ३ २ ३ १ २
एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः ।
३ २उ ३ २ ३ २
पुनान इन्दुरिन्द्रमा ॥ १२९० ॥

Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.
Punāna indur indramā.

This Soma Spirit of eternal joy is omnipotent, all pervasive in space, infinitely generous, eliminator of suffering, and, purifying and sanctifying the human soul, it is the ultimate bliss of existence. (Rg. 9-27-6)

1291. Pavamana Soma Devata, Priyamedha Angirasa Ṛshi

३ २ ३ १ २ ३ १ २ ३ १ २
एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति ।
३ १ २ ३ २
देवावीरघशंसहा ॥ १२९१ ॥

Eṣa śuṣmyadābhyaḥ somaḥ punāno arṣati.
Devāvīr aghaśañsahā.

This mighty undauntable Soma, pure and purifying, pervades and rolls in the universe everywhere, protector and promoter of the good and destroyer of sin and scandal. (Rg. 9-28-6)

1292. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

२ ३ २ ३ २ ३ २ ३ १ २ ३ १ २
स सुतः पीतये वृषा सोमः पवित्रे अर्षति ।
३ १ २र ३ २
विघ्नन् रक्षांसि देवयुः ॥ १२९२ ॥

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Sa sutaḥ pītaye vṛṣā somaḥ pavitre arṣati.
Vighnan rakṣāँsi devayuḥ.

Soma, supremely generous Spirit of existence, self-revealed, self-realised by the devotee, lover or divine souls, manifests and vibrates in the pure heart of the devotee, eliminating negativities, sin and evil, for the pleasure and ecstasy of the celebrant. (Rg. 9-37-1)

1293. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स पवित्रे विचक्षणो हरिरर्षति धर्णसिः।
अभि योनिं कनिक्रदत्॥ १२९३॥

Sa pavitre vicakṣaṇo harir arṣati dharṇasiḥ.
Abhi yoniṁ kanikradat.

Soma, all watching omniscient, destroyer of suffering, omnipotent wielder and sustainer of the universe, pervades and vibrates in Prakrti, proclaiming its presence loud and bold as thunder. (Rg. 9-37-2)

1294. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स वाजी रोचनं दिवः पवमानो वि धावति।
रक्षोहा वारमव्ययम्॥ १२९४॥

Sa vājī rocanaṁ divaḥ pavamāno vi dhāvati.
Rakṣohā vāram avyayam.

This dynamic omnipotent Spirit, light of heaven, pure and purifying, vibrates universally and rushes to the chosen imperishable soul of the devotee, destroying negativities, sin and evil. (Rg. 9-37-3)

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1295. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स त्रितस्याधि सानवि पवमानो अरोचयत्।
जामिभिः सूर्यं सह॥ १२९५ ॥

Sa tritasyādhi sānavi pavamāno arocayat.
Jāmibhiḥ sūryaṁ saha.

Soma, pure, purifying, and all pervasive across and ever on top of the three worlds of space and three dimensions of time, shines with the sun and other kindred luminaries. (Rg. 9-37-4)

1296. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स वृत्रहा वृषा सुतो वरिवोविददाभ्यः।
सोमो वाजमिवासरत्॥ १२९६ ॥

Sa vṛtrahā vṛṣā suto varivovid adābhyaḥ.
Somo vājam ivāsarat.

Soma, destroyer of darkness, generous, self-manifestive, self-revealed and self discovered, lord giver of the best of wealth and excellence of the world, fearless and undaunted, pervades and vibrates in existence as Shakti, divine omnipotent energy.(Rg. 9-37-5)

1297. Pavamana Soma Devata, Rahugana Angirasa Ṛshi

स देवः कविनेषितो३ऽभि द्रोणानि धावति।
इन्दुरिन्द्राय मंहयन्॥ १२९७ ॥

Sa devaḥ kavineṣito'bhi droṇāni dhāvati.
Indurindrāya maňhayan.

Self-refulgent generous Soma divine, celebrated by poets, rushes to manifest, brilliant, blissful and great,

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in the heart of the devotees exalting the soul.(Rg.9-37-6)

1298. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Ṛshi

यः पावमानीरध्येत्यृषिभिः संभृतं रसम्।
सर्वं स पूतमश्नाति स्वदितं मातरिश्वना॥ १२९८॥

Yaḥ pāvamānīradhyetyṛṣibhiḥ saṁbhṛtaṁ rasam. Sarvaṁ sa pūtam aśnāti svaditaṁ mātariśvanā.

Whoever studies the sanctifying Rks, nectar preserved by the sages, he tastes the food seasoned and sanctified by the life breath of divinity. (Rg. 9-67-31)

1299. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha or both Ṛshi

पावमानीर्यो अध्येत्यृषिभिः संभृतं रसम्।
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम्॥ १२९९॥

Pāvamānīr yo adhyety ṛṣibhiḥ saṁbhṛtaṁ rasam. Tasmai sarasvatī duhe kṣīraṁ sarpir madhūdakam.

Whoever studies the Rks, sanctifying nectar preserved by the sages, for him, mother Sarasvati, omniscient divinity, herself distils and offers the milk, butter, honey and the nectar essence of life.(Rg.9-67-32)

1300. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

पावमानीः स्वस्त्ययनीः सुदुघा हि घृतश्चुतः।
ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतं हितम्॥ १३००॥

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Pāvamāniḥ svastyayanīḥ sudughā hi ghṛta-ścutaḥ. Ṛṣibhiḥ saṁbhṛto raso brāhmaṇeṣva-mṛtaṁ hitam.

Flowing, sanctifying, edifying, fructifying and ecstatic is the holy experience of divine vision and message of the Rks received and collected by sagely seers and that is the eternal nectar preserved among the dedicated Brahmanas.

1301. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

पावमानीर्दधन्तु न इमं लोकमथो अमुम्।
कामान्त्समर्धयन्तु नो देवीर्देवैः समाहृताः ॥ १३०१ ॥

Pāvamānīr dadhantu na imaṁ lokaṁ atho amum. Kāmānt samardhayantu no devīr devaiḥ samāhṛtāḥ.

Divine, vibrant, flowing and sanctifying verses received and preserved by divine sages may, we pray, beautify this world of ours and also that other beyond and fulfill our will and purpose of Purushartha, active living here and the freedom of Nihshreyas, Moksha in the next.

1302. Pavamani Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa or both Ṛshi

येन देवाः पवित्रेणात्मानं पुनते सदा।
तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥ १३०२ ॥

Yena devāḥ pavitreṇātmānam punate sadā.
Tena sahasradhāreṇa pāvamānīḥ punantu naḥ.

That pure beatitude of divinity by which the holy

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sages for all time purify and sanctify themselves, by that very sacred thousand streamed shower of celestial light of divinity may the Vedic verses purify and elevate us.

1303. Pavamana Adhyetri stuti Devata, Pavitra or Vasishtha Angirasa Ṛshi

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम्।
पुण्याँश्च भक्षान् भक्षयत्यमृतत्वं च गच्छति॥ १३०३॥

Pāvamānīḥ svastyayanīs tābhir gacchati nāndanam. Puṇyāñśca bhakṣān bhakṣayatya-mṛtatvaṁ ca gacchati.

Purifying, sanctifying and beautifying are the sacred Vedic verses of divinity by which the soul attains to ultimate freedom and ananda of Mokhsa. By the same it enjoys the pure holy pleasures of life as its rightful share and ultimately attains immortal freedom from the bondage of life and death.

1304. Agni Devata, Vasishtha Maitravaruni Ṛshi

अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे। चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम्॥ १३०४॥

Aganma mahā namasā yaviṣṭhaṁ yo dīdāya samiddhaḥ sve duroṇe. Citrabhānuṁ rodasī antar urvī svāhutaṁ viśvataḥ pratyañcaṃ.

With profound homage and reverence, let us move and rise to the most youthful Agni, light, fire and electrical energy, which shines well kindled in its own region, is wondrously bright and forceful between the

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vast heaven and earth, and when it is well invoked it moves in all directions for all. (Rg. 7-12-1)

1305. Agni Devata, Vasishtha Maitravaruni Ṛshi

स मह्ना विश्वा दुरितानि साह्वानग्नि ष्टवे दम आ जातवेदाः। स नो रक्षिषद् दुरितादवद्यादस्मान् गृणत उत नो मघोनः॥ १३०५॥

Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā jātavedāḥ. Sa no rakṣiṣad duritād avadyād asmān gṛṇata uta no maghonaḥ.

May that Agni, self refulgent lord of cosmic energy, omnipresent percipient of every thing in existence and destroyer of all negativities and evils by his greatness in the world on prayer, save us all, devotees and celebrants blest with wealth, power and excellence, from sin and scandal. (Rg. 7-12-2)

1306. Agni Devata, Vasishtha Maitravaruni Ṛshi

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्वसिष्ठाः। त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः॥ १३०६॥

Tvaṁ varuṇa uta mitro agne tvāṁ varddhanti matibhir vasiṣṭhāḥ. Tve vasu śuṣaṇanāni santu yūyaṁ pāta svastibhiḥ sadā naḥ.

O lord of light and life, Agni, you are the judge, you are the friend. Devotees and celebrants blest with settlement and prosperity exalt you with their will and wisdom. May those who repose their love and faith in you enjoy the gifts of your generosity. And may you all, scholars and leading lights, protect and promote us with

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peace, prosperity and all round well being of life. (Rg. 7-12-3)

1307. Indra Devata, Vatsa Kanva Ṛshi

महाँ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँइव।
स्तोमैर्वत्सस्य वावृधे॥ १३०७॥

Mahāň indro ya ojasā parjanyo vṛṣtimāň iva. Stomairvatsasya vāvṛdhe.

Great is Indra by his power and splendour like the cloud charged with rain and waxes with pleasure in the dear devotee's awareness by his child like hymns of adoration. (Rg. 8-6-1)

1308. Indra Devata, Vatsa Kanva Ṛshi

कण्वा इन्द्रं यदक्रत स्तोमैर्यज्ञस्य साधनम्।
जामि ब्रुवत आयुधा॥ १३०८॥

Kaṇvā indraṁ yadakrata stomair yajñasya sādhanaṁ. Jāmi bruvata āyudhā.

When the wise sages with their adorations rise to Indra and surrender to him as their yajnic guide as well as destination, they exclaim: Verily the lord of thunder is our brother, father, mother, sister,everything. (Rg. 8-6-3)

1309. Indra Devata, Vatsa Kanva Ṛshi

प्रजामृतस्य पिप्रतः प्र यद्भरन्त वह्नयः।
विप्रा ऋतस्य वाहसा॥ १३०९॥

Prajām ṛtasya pipratah̤ pra yad bharanta vahnayah̤. Viprā ṛtasya vāhasā.

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When the forces of nature carry on the laws of divinity and sustain the children of creation through evolution, and the enlightened sages too carry on the yajna of divine law of truth in their adorations, Indra, immanent divinity, waxes with pleasure. (Rg. 8-6-2)

1310. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानस्य जिघ्नतो हरेश्चन्द्रा असृक्षत।
जीरा अजिरशोचिषः ॥ १३१० ॥

Pavamānasya jighnato hareś candrā asṛkṣata. Jīrā ajiraśociṣaḥ.

Beauteous manifestations and brilliant radiations of eternal light and power of lord creator, destroyer of want and suffering, dispeller of darkness and negation, ever active and constantly flowing, pure and purifying, come into existence and flow according to divine plan and the cosmic model. (Rg. 9-66-25)

1311. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमानो रथीतमः शुभ्रेभिः शुभ्रशस्तमः।
हरिश्चन्द्रो मरुद्गणः ॥ १३११ ॥

Pavamāno rathītamaḥ śubhrebhiḥ śubhra-śastamaḥ. Hariścandro marudgaṇaḥ.

Pure and purifying, supreme master of the cosmic chariot and its controller, most refulgent with its light and powers, destroyer of want and suffering, commander and controller of all cosmic powers and forces in action, such is Soma. (Rg. 9-66-26)

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1312. Pavamana Soma Devata, Shatam Vaikhanasas Ṛshis

पवमान व्यश्नुहि रश्मिभिर्वाजसातमः।
दधत्स्तोत्रे सुवीर्यम्॥ १३१२॥

Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.
Dadhat stotre suvīryam.

Pure and purifying Soma, omnipresent with radiations of self- refulgence, omnipotent giver of strength, power and advancement, inspirer of the celebrants and celebrations with divine bliss and energy, come and bless. (Rg. 9-66-27)

1313. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परीतो षिञ्चता सुतं सोमो य उत्तमं हविः। दधन्वाँ यो नर्यो अप्स्वा३ऽन्तरा सुषाव सोममद्रिभिः॥ १३१३॥

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ. Dadhanvām̆ yo naryo apsvā३'ntarā suṣāva somam adribhiḥ.

From here onward sprinkle Soma with love and service, Soma, the spirit of beauty, peace and joy of life, Soma, realised with best of thoughts, effort and determined discipline of meditation, Soma which bears the best materials for creative yajna of personal and social development, Soma which is the leading light of life, realised within in the heart and our Karmas performed in life. (Rg. 9-107-1)

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1314. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

नूनं पुनानोऽविभिः परि स्त्रवादब्धः सुरभिन्तरः। सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम्॥ १३१४॥

Nūnaṁ punāno'vibhiḥ pari sravādabdhaḥ surabhintaraḥ. Sute cittvāpsu madāmo andhasā śrīṇanto gobhir uttaram.

For sure, pure and purifying, flow on with protective and promotive forces, gracious, undaunted, more and more charming and blissful. When you are realised in our actions, mixed as one with our energies, will and senses, then we rejoice and celebrate you in our perceptions with hymns of praise, and later in silent communion. (Rg. 9-107-2)

1315. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः॥ १३१५॥

Pari svānaścakṣase devamādanaḥ kratur indur vicakṣaṇaḥ.

Celebrated in our thoughts and perceptions, joy of the sages, power of holy yajnic action, brilliant and blissful, all intelligent and omniscient, we adore you for the augmentation of our intelligence and enlightenment. (Rg. 9-107-3)

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1316. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारमत्येष्यव्ययं श्येनो न योनिं घृतवन्तमासदत्॥ १३१६॥

Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat. Punāno vāramatyeṣyavyayaṁ śyeno na yonim ghṛtavantam āsadat.

Distilled is Soma, consecrated in the heart, self-refulgent supreme creative spirit of the universe, virile and generous, dispeller of darkness and deprivation, regal and gracious like a ruler, self-moves, vibrating to the generation of stars and planets. Itself pure, purifying and sanctifying, it moves to manifest in the heart of imperishable Prakrti as it chooses and, like the sun that warms and fertilises, it enlivens the generative centre of life as its own womb of manifestive existence. Thus does Soma create and generate the universe. (Rg.9-82-1)

1317. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

पर्जन्यः पिता महिषस्य पर्णिनो नाभा पृथिव्या गिरिषु क्षयं दधे। स्वसार आपो अभि गा उदासरन्त्सं ग्रावभिर्वसते वीते अध्वरे॥ १३१७॥

Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā giriṣu kṣayaṁ dadhe. Svasāra āpo abhi gā udāsarant saṁ grāvabhir vasate vīte adhvare.

Father and sustainer of all great and small, birds and trees, serious realists and flying dreamers, centre hold of the earth and showers of rain, you abide in the

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mighty clouds and over the mountains. Your waves and vibrations flow and radiate, flow as sister streams and radiate to the stars and planets, and in holy yajna you vibrate with the music of soma stones and the chant of high priests. (Rg. 9-82-3)

1318. Pavamana Soma Devata, Vasu Bharadvaja Ṛshi

कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि। अपसेधन् दुरिता सोम नो मृड घृता वसानः परि यासि निर्णिजम्॥ १३१८॥

Kavir vedhasyā paryeṣi māhinam atyo na mṛṣṭo abhi vājam arṣasi. Apasedhan duritā soma no mṛḍa ghṛtā vasānaḥ pari yāsi nirṇijaṃ.

Soma, omniscient visionary and poetic creator, with the desire to enlighten, you radiate to great minds and move to dynamic yajnas of humanity like accelerated energy to its target of achievement. O lord of light and peace, be kind, dispelling all evil to nullity. Wearing the grace of beauty and purity of yajnic love and sweetness, you move and embrace humanity for fulfilment. (Rg. 9-82-2)

1319. Indra Devata, Nrmedha Angirasa Ṛshi

श्रायन्तइव सूर्यं विश्वेदिन्द्रस्य भक्षत। वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः॥ १३१९॥

Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata. Vasūni jāto. janimānyojasā prati bhāgaṁ na dīdhimaḥ.

Just as the rays of light share and diffuse the radiance of the sun, so you too share and reflect the

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golden glories of Indra, the cosmic soul. Let us meditate on the divine presence and for our share enjoy the ecstasy of bliss vibrating in the world of past and future creation by virtue of Indra's omnipresent majesty. (Rg. 8-99-3)

1320. Indra Devata, Nrmedha Angirasa Ṛshi

अलर्षिरातिं वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः। यो अस्य कामं विधतो न रोषति मनो दानाय चोदयन्॥ १३२०॥

Alarṣirātiṁ vasudām upa stuhi bhadrā indra-sya rātayaḥ. Yo asya kāmaṁ vidhato na roṣati mano dānāya codayan.

Adore and meditate on Indra, giver of wealth, honour, excellence and bliss. Infinite is his generosity, unsatiating, auspicious his gifts. He does not displease the devotee, does not hurt his desire and prayer, he inspires his mind for the reception of divine gifts. (Rg. 8-99-4)

1321. Indra Devata, Bharga Pragatha Ṛshi

यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि॥ १३२१॥

Yata indra bhayāmahe tato no abhayaṁ kṛdhi. Maghavan chagdhi tava tan na ūtaye vi dviṣo vi mṛdho jahi.

Indra, lord indomitable, whoever, whatever and wherever we fear, make us fearless from that. O lord of might and world power, pray strengthen us with your powers and protections of the highest order for our safety and advancement. Eliminate the jealous, the

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malignant, the disdainers and contemners. (Rg.8-61-13)

1322. Indra Devata, Bharga Pragatha Ṛshi

त्वं हि राधसस्पते राधसो महः क्षयस्यासि विधर्ता। तं त्वा वयं मघवन्निन्द्र गिर्वणः सुतावन्तो हवामहे॥ १३२२॥

Tvaṁ hi rādhasaspate rādhaso mahaḥ kṣaya-syāsi vidhartā. Taṁ Tvā vayaṁ maghavann indra girvaṇaḥ sutāvanto havāmahe.

Indra, lord of the world's wealth, munificence and achievement, you alone are the protector, and promoter of the wealth, grandeur, home and honour of the supplicant worshipper. O lord of all power and honour, adored and worshipped in hymns of glory, we invoke, invite and exalt you for the munificence and grandeur of life you grant, protect and advance. (Rg. 8-61-14)

1323. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

त्वं सोमासि धारयुर्मन्द्र ओजिष्ठो अध्वरे।
पवस्व मंहयद्रयिः॥ १३२३॥

Tvaṁ somāsi dhāryur mandra ojiṣṭho adhvare.
Pavasva maňhayadrayiḥ.

O Soma, you are the spirit and constant stream of love, life and beauty of the life and flux of existence, sustaining integrative power, joyous and most vigorous in the cosmic yajna of love free from violence, hate and destruction. Flow on, O sustaining stream, pure, purifying and sanctifying life, giving showers of wealth, honour and excellence of life in bliss. (Rg. 9-67-1)

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1324. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

त्वं सुतो मदिन्तमो दधन्वान्मत्सरिन्तमः।
इन्दुः सत्राजिदस्तृतः॥ १३२४॥

Tvaṁ suto madintamo dadhanvān matsarinta-maḥ. Induḥ satrājid astṛtaḥ.

You, self-existent spirit, distilled and realised in meditative yajna, are the giver of joy to humanity, most ecstatic sustaining power of affirmation, brilliant and blissful, all-time winner of success and victory in yajnic sessions (Rg. 9-67-2)

1325. Pavamana Soma Devata, Bharadvaja Barhaspatya Ṛshi

त्वं सुष्वाणो अद्रिभिरभ्यर्ष कनिक्रदत्।
द्युमन्तं शुष्ममा भर॥ १३२५॥

Tvaṁ suṣvāṇo adribhir abhyarṣa kanikradat. Dyumantaṁ śuṣmamā bhara.

You, stirred by the brave celebrants in yajna and meditation, arise and sanctify loud and bold, pray bring us showers of bliss, highest and most vigorous strength and power for living a life of purity and happy fulfilment. (Rg. 9-67-3)

1326. Pavamana Soma Devata, Manu Apsava Ṛshi

पवस्व देववीतय इन्दो धाराभिरोजसा।
आ कलशं मधुमान्त्सोम नः सदः॥ १३२६॥

Pavasva devavītaya indo dhārābhir ojasā. Ā kalaśaṁ madhumānt soma naḥ sadaḥ.

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O Soma of divine light and peace, harbinger of honeyed joy, flow in streams with power and lustre for our attainment of the path of divinity and abide in our heart core of the soul. (Rg. 9-106-7)

1327. Pavamana Soma Devata, Manu Apsava Ṛshi

तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः।
त्वां देवासो अमृताय कं पपुः॥ १३२७॥

Tava drapsā udapruta indraṁ madāya vāvṛdhuḥ. Tvāṁ devāso amṛtāya kaṁ papuḥ.

The streams of your peace, beauty and bliss swell like streams of water in flood, and the divines drink of the ecstasy for the attainment of immortality. (Rg. 9-106-8)

1328. Pavamana Soma Devata, Manu Apsava Ṛshi

आ नः सुतास इन्दवः पुनाना धावता रयिम्।
वृष्टिद्यावो रीत्यापः स्वर्विदः॥ १३२८॥

Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim. Vṛṣṭidyāvo rītyapaḥ svarvidaḥ.

O streams of the beauty and bliss of peace and joy filtered from experience, heavenly showers, liquid floods, paradisal bliss pure and purifying, bring us the wealth, honour and excellence of the highest order. (Rg. 9-106-9)

1329. Pavamana Soma Devata. Ambarisha Varshagira Ṛshi

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वा इत्परि मदेन सह गच्छति॥ १३२९॥

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Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devān visvāň itpari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1330. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

द्विर्यं पञ्च स्वयशसं सखायो अद्रिसंहतम्।
प्रियमिन्द्रस्य काम्यं प्रस्नापयन्त ऊर्मयः॥ १३३०॥

Dviryaṁ pañca svayaśasaṁ sakhāyo adrisaň-hatam. Priyam indrasya kāmyaṁ prasnāpaya-nta ūrmayaḥ.

Soma, dearest love of the soul, innately glorious, the glory intensified by spiritual light, vibrant spirit rolling in the consciousness whom ten psychic powers of mind and sense perceive, conceive and exalt, that spirit we cherish and adore. (Rg. 9-98-6)

1331. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvaja Ṛshis

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते वीराय सदनासदे॥ १३३१॥

Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate vīrāya sadanāsade.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on

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the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul of humanity and destroyed. (Rg. 9-98-10)

1332. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय॥ १३३२॥

Pavasva soma mahe dakṣāyāśvo na nitko vājī dhanāya.

O Soma, as victor of life and divine glory, flow, radiate and inspire us like energy itself controlled and consecrated for great creative and productive holy work, expert technique and the production and achievement of wealth. (Rg. 9-109-10)

1333. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे द्युम्नाय॥ १३३३॥

Pra te sotāro rasaṁ madāya punanti somaṁ mahe dyumnāya.

O Soma, spirit of divine energy and peace, your yajnic celebrants create and consecrate that very blissful liquid flow of your ecstatic energy for joy and for the great honour and glory of life. (Rg. 9-109-11)

1334. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम्॥ १३३४॥

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Śiśuṁ jajñānaṁ hariṁ mṛjanti pavitre somaṁ devebhya indum.

They adore and exalt that Soma spirit of divine beauty, peace and glory in their pure heart core, the spirit that is creative and lovable, manifestive, saviour and inspirer, for the achievement of noble virtues worthy of the noble and generous people. (Rg. 9-109-12)

1335. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम्।
इन्दुं देवा अयासिषुः ॥ १३३५ ॥

Upo ṣu jātam apturaṁ gobhir bhaṅgam pariṣ-kṛtam. Induṁ devā ayāsiṣuḥ.

Soma, spirit of beauty, grace and glory, divinely created, nobly born, zealous, destroyer of negativity, beatified and celebrated in songs of divine voice, the noblest powers of nature and humanity adore, share and enjoy. (Rg. 9-61-13)

1336. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

तमिद्वर्धन्तु नो गिरो वत्सं संशिश्वरीरिव।
य इन्द्रस्य हृदं सनिः ॥ १३३६ ॥

Tamid vardhantu no giro vatsaṁ saṁśiśvarīr iva. Ya indrasya hṛdaṁ saniḥ.

As mother cows love, cheer and caress the calf, so let our songs of adoration celebrate and exalt Soma, love and grace of the heart of Indra, life's glory on top of existence. (Rg. 9-61-14)

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1337. Pavamana Soma Devata, Amahiyu Angirasa Ṛshi

अर्षा नः सोम शं गवे धुक्षस्व पिप्युषीमिषम्।
वर्धा समुद्रमुक्थ्य॥ १३३७॥

Arṣā naḥ soma śaṁ gave dhukṣasva pipyuṣī-miṣam. Vardhā samudram ukthya.

O Soma, peaceable ruling powers of the world, rise, move forward and create conditions of peace and progress for the earth, work for nature, animal wealth and environment, advance human culture, create nourishing food and productive energy for comfort and common good and, thus, exalt the grace and glory of human life, rolling like the infinite ocean.(Rg.9-61-15)

1338. Indra Devata, Trishoka Kanva Ṛshi

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्।
येषामिन्द्रो युवा सखा॥ १३३८॥

Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak. Yeṣām indro yuvā sakhā.

Blessed are they for sure who kindle the fire of yajna, Agni, and spread the seats of grass open for all in faith and love and whose friend is Indra, the mighty youthful soul who brooks no nonsense and delay. (Rg. 8-45-1)

1339. Indra Devata, Trishoka Kanva Ṛshi

बृहन्निदिध्म एषां भूरि शस्त्रं पृथुः स्वरुः।
येषामिन्द्रो युवा सखा॥ १३३९॥

Bṛhannididhma eṣāṁ bhūri śastraṁ pṛthuḥ svaruḥ. Yeṣām indro yuvā sakhā.

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Great is their fuel and fire, profuse their praise and song of adoration, expansive their yajna and high their ensign whose friend is Indra, youthful soul, their ruler and defender. (Rg. 8-45-2)

1340. Indra Devata, Trishoka Kanva Ṛshi

अयुद्ध इद्युधा वृतं शूर आजति सत्वभिः।
येषामिन्द्रो युवा सखा॥ १३४०॥

Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.
Yeṣām indro yuvā sakhā.

Unequalled is Indra, irresistible, even when there is no war. The mighty hero by the very force of his presence and character throws off the enemy supported by brave warriors all round. Blessed are they whose friend is Indra, the mighty youthful heroic soul. (Rg. 8-45-3)

1341. Indra Devata, Gotama Rahugana Ṛshi

य एक इद्विदयते वसु मर्ताय दाशुषे।
ईशानो अप्रतिष्कुत इन्द्रो अङ्ग॥ १३४१॥

Ya eka id vidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.

Dear friend, the one sole lord who gives everything in life to the man of charity and generosity is Indra, supreme ruler of the world, who is constant, unmoved and unchallenged. (Rg. 1-84-7)

1342. Indra Devata, Gotama Rahugana Ṛshi

यश्चिद्धि त्वा बहुभ्य आ सुतावाँ आविवासति।
उग्रं तत् पत्यते शव इन्द्रो अङ्ग॥ १३४२॥

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Yaściddhi tvā bahubhya ā sutāvāň āvivāsati.
Ugraṁ tat patyate śava indro aṅga.

Dear friend, it is Indra, creator of energy, vitality and the joy of soma, who, for the sake of many does special favours to you and makes you shine, and it is he, again, who controls violent force, that which could be anywhere. (Rg. 1-84-9)

1343. Indra Devata, Gotama Rahugana Ṛshi

कदा मर्तमराधसं पदा क्षुम्पमिव स्फुरत्।
कदा नः शुश्रवद् गिर इन्द्रो अङ्ग॥ १३४३॥

Kadā marttam arādhasaṁ padā kṣumpam iva sphurat. Kadā naḥ śuśravad gira indro aṅga.

Dear friend, when would Indra, lord of wealth, power and justice, shake the miserly, uncreative, ungenerous and selfish person like a weed? Who knows? And would he listen to our prayers? Any time! (Rg. 1-84-8)

1344. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः।
ब्रह्माणस्त्वा शतक्रत उद्वंशमिव येमिरे॥ १३४४॥

Gāyanti tvā gayatriṇo'rcantyarkamarkiṇaḥ.
Brahmāṇastvā śatakrata udvaňśamiva yemire.

The singers of Gayatri celebrate you, Indra, lord of song and joy, with the hymns of Sama-Veda. The devotees of Rgveda worship Indra, lord of light, with Rks. And the sage scholars of all the Vedas, O lord of a hundred noble acts of cosmic yajna, maintain the line of divine worship as the centre-string of the human

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family. (Rg. 1-10-1)

1345. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

यत्सानोः सान्वारुहो भूर्यस्पष्ट कर्त्वम्।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति॥ १३४५॥

Vat sānoḥ sānvārūho bhūryaspaṣṭa kartvam.
Tad indro arthaṁ cetati yūthena vṛṣṇir ejati.

As the sun-beams radiate with waves of energy from one peak to another of a mountain illuminating each in succession, similarly when a person rises from one peak of action to another, accomplishing one after another as holy duty, then Indra, lord of light, generously illuminates one meaning of life and mystery after another for him. (Rg. 1-10-2)

1346. Indra Devata, Madhucchanda Vaishwamitra Ṛshi

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ १३४६॥

Yuṅkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.
Athā na indra somapā girām upaśrutiṁ cara.

Indra, lord of light blazing in the sun, protector and promoter of the soma of life and joy, yoke your team of sunbeams like chariot-horses, equal, opposite and complementary as the positive-negative currents of energy-circuit, beautiful in their operative field, generous, pervasive in the skies all round, listen to our prayer and advance the yajna of knowledge and action on earth. (Rg. 1-10-3)

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CHAPTER–11

1347. Agni and others Devata, Kanva Medhatithi Ṛshi

सुषमिद्धो न आ वह देवाँ अग्ने हविष्मते।
होतः पावक यक्षि च॥ १३४७॥

Suṣamiddho na ā vaha devāň agne haviṣmate. Hotaḥ pāvaka yakṣi ca.

Agni, invoked, lighted and blazing refulgent, creator and chief agent of cosmic yajna, universal purifier, bring the divine gifts for us and for the yajamana offering holy materials to the fire, and carry on the yajna for ever. (Rg. 1-13-1)

1348. Agni and others Devata, Kanva Medhatithi Ṛshi

मधुमन्तं तनूनापद्यज्ञं देवेषु नः कवे।
अद्या कृणुह्यूतये॥ १३४८॥

Madhumantaṁ tanūnapād yajñaṁ deveṣu naḥ kave. Adyā kṛṇuhyūtaye.

Agni, self-refulgent omniscience, lord self-existent and preserver of the body, poetic power of creation and illumination, let the yajna rise to the heights of joy among the divinities of nature and bring the honey-sweets of bliss to the dedicated people of brilliance among us.(Rg. 1-13-2)

1349. Narashansa Devata, Kanva Medhatithi Ṛshi

नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये।
मधुजिह्वं हविष्कृतम्॥ १३४९॥

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Narāśaṅsam iha priyam asmin yajña upa hvaye. Madhujihvaṁ haviṣkṛtam.

I invoke Agni, universally adorable lord of light and life, in my heart, and kindle the fire in this dear auspicious yajna with offerings of holy materials to be tasted and consumed by the honey flames of fire for the good of the people. (Rg. 1-13-3)

1350. Idah Devata, Kanva Medhatithi Ṛshi

अग्ने सुखतमे रथे देवाँ ईडित आ वह।
असि होता मनुर्हितः ॥ १३५० ॥

Agne sukhatame rathe devāň īḍita ā vaha.
Asi hotā manur hitaḥ.

Agni, invoked, lighted and honoured by all, you are the lord and agent of yajna for the benefit of humanity. Come and bring the best powers and divinities of nature in the most comfortable chariot. (Rg. 1-13-4)

1351. Aditya Devata, Vasishtha Maitravaruni Ṛshi

यदद्य सूर उदितेऽनागा मित्रो अर्यमा।
सुवाति सविता भगः ॥ १३५१ ॥

Yad adya sūra udite'nāgā mitro aryamā.
Suvāti savitā bhagaḥ.

Whatever wealth of energy and blessed light of wisdom today at the dawn of sunrise the lord immaculate and sinless Mitra, universal love and friendship, Aryama, guide and judge on the path of rectitude, Savita, inspirer and generator, and Bhaga, omnipotent and glorious, generate and radiate, that we pray may come and bless us. (Rg. 7-66-4)

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1352. Aditya Devata, Vasishtha Maitravaruni Ṛshi

३ १२ ३ २उ ३ १ २र
सुप्रावीरस्तु स क्षयः प्र नु यामन्त्सुदानवः ।
२ ३ १ २ ३ १ २
ये नो अंहोऽतिपिप्रति ॥ १३५२ ॥

Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavaḥ. Ye no aṅho'tipiprati.

O self-refulgent Adityas, immortal powers of light, generous givers of wisdom and vision, who protect us from sin and darkness, may that home, homeland and dominion of ours be protected, protective and full of peace throughout our paths of onward progress. (Rg. 7-66-5)

1353. Aditya Devata, Vasishtha Maitravaruni Ṛshi

३ २ ३ २ ३ १ २ ३१२ ३ २ ३ २
उत स्वराजो अदितिरदब्धस्य व्रतस्य ये ।
३ १ २र
महो राजान ईशते ॥ १३५३ ॥

Uta svarājo aditir adabdhasya vratasya ye. Maho rājāna īśate.

And the self-refulgent Adityas, self-governing and great imperishable ruling powers of nature, and mother Infinity, who observe and maintain the great law of existence and disciplines of life, may guide us and protect us over the paths of progress. (Rg. 7-66-6)

1354. Indra Devata, Pragatha Kanva Ṛshi

१ २ ३ १ २ ३ १ २र
उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः ।
१ २ ३ १ २
अव ब्रह्मद्विषो जहि॥ १३५४ ॥

U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ. Ava brahmadviṣo jahi.

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Indra, lord almighty, commander, controller and inspirer of clouds, mountains and great men of generosity, may our hymns of adoration win your pleasure. Pray create and provide means and methods of sustenance and progress in life, and cast off jealousies and enmities against divinity, knowledge and prayer, our bond between human and divine. (Rg. 8-64-1)

1355. Indra Devata, Pragatha Kanva Ṛshi

पदा पणीनराधसो नि बाधस्व महाँ असि।
न हि त्वा कश्च न प्रति॥ १३५५॥

Padā paṇīn arādhaso ni bādhasva mahāň asi.
Na hi tvā kaścana prati.

Keep off under foot the haves who hoard and share not. You are great, simply great, the only one. There is none equal, alike or more. (Rg. 8-64-2)

1356. Indra Devata, Pragatha Kanva Ṛshi

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम्।
त्वं राजा जनानाम्॥ १३५६॥

Tvam īśiṣe sutānām indra tvam asutānām.
Tvaṁ rājā janānām.

You rule over the creative and cooperative men of positive action. You rule over the uncreative and destructive men of negative action as well. Indra, you are the ruler, the ultimate ordainer of good and evil both. (Rg. 8-64-3)

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1357. Pavamana Soma Devata, Parashara Shaktya Ṛshi

आ जागृविर्विप्र ऋतं मतीनां सोमः पुनानो असदच्चमूषु। सपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥ १३५७ ॥

Ā jāgṛvir vipra ṛtaṁ matīnāṁ somaḥ punāno asadac camūṣu. Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ suhastāḥ.

Ever wakeful, all intelligent, ever true, pure, purifying and celebrated, Soma abides in the heart core of the visionary sages, and him, loving yajakas dedicated to yajna of love and non-violence, noble of action commanding their body chariot of personality, together serve, adore and worship with high love and devotion of their mind and soul. (Rg. 9-97-37)

1358. Pavamana Soma Devata, Parashara Shaktya Ṛshi

स पुनान उप सूरे दधान ओभे अप्रा रोदसी वी ष आवः। प्रिया चिद्यस्य प्रियसास ऊती सतो धनं कारिणे न प्र यंसत् ॥ १३५८ ॥

Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa āvaḥ. Priyā cid yasya priyasāsa ūtī sato dhanam kāriṇe na pra yaňsat.

That Soma, pure and purifying, creator and sustainer, pervades and fills the heaven and earth as it abides in the sun and destroys darkness and ignorance. Dearer than dear are its powers for our protection for sure. May Soma give us wealth, honour and excellence as one would give wealth to the artist. (Rg. 9-97-38)

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1359. Pavamana Soma Devata, Parashara Shaktya Ṛshi

स वर्धिता वर्धनः पूयमानः सोमो मीढ्वाँ अभि नो ज्योतिषावित्। यत्र नः पूर्वे पितरः पदज्ञाः स्वर्विदो अभि गा अद्रिमिष्णन्॥ १३५९॥

Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvāň abhi no jyotiṣāvit. Yatra naḥ pūrve pitaraḥ padajñāḥ svarvido abhi gā adrim iṣṇan.

Soma, exalted and exalting, pure and purifying, virile and generous, may, we pray, protect and promote us with the light of knowledge by which our forefathers, knowing the meaning and purpose of life step by step with a passionate desire for knowledge, rising to the sun, attained to the ultimate freedom and bliss of heaven. (Rg. 9-97-39)

1360. Indra Devata, Pragatha Ghaura Kanva Ṛshi

मा चिदन्यद्वि शंसत सखायो मा रिषण्यत। इन्द्रमित् स्तोता वृषणं सचा सुते मुहुरुक्था च शंसत॥ १३६०॥

Mā cidanyadvi śaňsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca śaňsata.

O friends, do not worship any other but One, be firm, never remiss, worship only Indra, sole lord absolute, omnipotent and infinitely generous, and when you have realised the bliss of the lord's presence, sing songs of divine adoration spontaneously, profusely, again and again. (Rg. 8-1-1)

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1361. Indra Devata, Pragatha Ghaura Kanva Ṛshi

अवक्रक्षिणं वृषभं यथा जुवं गां न चर्षणीसहम्।
विद्वेषणं संवननमुभयङ्करं मंहिष्ठमुभयाविनम्॥ १३६१ ॥

Avakrakṣiṇaṁ vṛṣabhaṁ yathā juvaṁ gāṁ na carṣaṇīsaham. Vidveṣaṇaṁ samvananam ubhayaṅkaraṁ maṅhiṣṭham ubhayāvinam.

Worship Indra only, instant of action, who most spontaneously rushes to the devotee for protection and upon the evil for punishment, correction or destruction. He is profusely and potently generous, patient and forbearing giver of peace and nourishment to people like the meek cow and motherly earth, saviour from hate and jealousy, most adorable, giver of both material well being (abhyudaya) and spiritual freedom (nihshreyas), most munificent and majestic, and lord ruler and protector of both nature and the soul. (Rg. 8-1-2)

1362. Indra Devata, Medhatithi Kanva Ṛshi

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते। सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथाइव॥ १३६२ ॥

Udu tye madhumattamā giraḥ stomāsa īrate. Satrājito dhanasā akṣitotayo vājayanto rathā iva.

The sweetest of honeyed songs of praise and vibrations of homage rise to you flying like victorious, unviolated and invincible chariots laden with gold heading for higher destinations. (Rg. 8-3-15)

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1363. Indra Devata, Medhatithi Kanva Ṛshi

कण्वाइव भृगवः सूर्याइव विश्वमिद्धीतमाशत। इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥ १३६३॥

Kaṇvā iva bhṛgavaḥ sūryā iva viśvam id dhītam āśata. Indraṁ stomebhir mahayanta āyavaḥ priyamedhāso asvaran.

Brilliant scholars and sages as well as brave heroes of the human nation and loving and intelligent citizens of the land, praising and exalting Indra in one vaulting voice, rise and reach the presence of the lord in a world their own like rays of the sun filling the world of space they know. (Rg. 8-3-16)

1364. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तरध्या ऋणया न ईरसे॥ १३६४॥

Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.

O Soma, vibrant Spirit of life, victor over evils and darkness, move on with us, inspiring and energising us for the achievement of food, energy and enlightenment, for elimination of malignity, negativities and contra-dictions, with the obligation that we pay the debts and never overdraw on our karmic account. (Rg. 9-110-1)

1365. Pavamana Soma Devata, Tryaruna, Trasadasyu Ṛshis

अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः। गोजीरया रंहमाणः पुरन्ध्या॥ १३६५॥

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Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raňhamāṇaḥ purandhyā.

Soma, pure, purifying and dynamic by your essential omnipotence, mighty moving with cosmic intelligence and ignition of oceanic particles of Prakrti, you create the sun, generate bio-energy in all containing space and set in motion the stars and planets of the universe. (Rg. 9-110-3)

1366. Pavamana Soma Devata, Tryarunas Trasadasyu Ṛshis

अनु हि त्वा सुतं सोम मदामसि महे समर्यराज्ये।
वाजाँ अभि पवमान प्र गाहसे॥ १३६६॥

Anu hi tvā sutaṁ soma madāmasi mahe samar-yarājye. Vājāň abhi pavamāna pra gāhase.

While you are with us at heart, O Soma, spirit of constant peaceful life, we rejoice with you in the great common-wealth order of governance where, dynamic, pure and purifying, you ever advance to victories in honour, excellence and glory. (Rg. 9-110-2)

1367. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय॥ १३६७॥

Pari pra dhanva indrāya soma svādur mitrāya pūṣṇe bhagāya.

O Soma, come and inspire as the most delicious psychic and spiritual experience for the soul and the nation, for friends, for the sustaining guardians and for the spirit of honour and glory of humanity. (Rg. 9-109-1)

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1368. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥ १३६८ ॥

Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ.

Thus for immortality, for great dominion and for highest ascension, may that pure, potent and celestial Soma presence flow and radiate as the sweetest taste of life. (Rg. 9-109-3)

1369. Pavamana Soma Devata, Agnis Dhishnyas Aishvaras Ṛshis

इन्द्रस्ते सोम सुतस्य पेयात् क्रत्वे दक्षाय
विश्वे च देवाः ॥ १३६९ ॥

Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ.

Soma, spirit of glory and grandeur, loved, realised and reverenced, let Indra, the ruling soul, experience the ecstasy for noble action and efficiency. Let all divinities of the world enjoy the divine presence. (Rg. 9-109-2)

1370. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुतः साकमीरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं
चन ॥ १३७० ॥

Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasūtaḥ sākam īrate. Tantuṁ tataṁ pari sar-gāsa āśavo nendrād ṛte pavate dhāma kiñ cana.

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The dynamics of the lord's creation instantly in motion, energising the sleeping existences, joyous and joyously moving everything to ecstatic being, all together move across the web of life conceived and created by the lord omnipotent, Indra. Not without Indra does any particle, any wave, any world, move pure and sacred as it is. (Rg. 9-69-6)

1371. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्त-रासनि। पवमानः सन्तनिः सुन्वतामिव मधुमान् द्रप्सः परि वार-मर्षति॥ १३७१ ॥

Upo matiḥ pṛcyate sicyate madhu mandrājanī codate antarāsani. Pavamānaḥ santaniḥ sunva-tāmiva madhumān drapsaḥ pari vāram arṣati.

When the mind is joined in concentration with divinity, honey is released and pours forth, divine ecstasy stirs in the heart within, and the continuous stream of soma, overflowing with joy like the uninterrupted ecstasy of the yogis of perfect renunciation, showers upon the blessed soul. (Rg. 9-69-2)

1372. Pavamana Soma Devata, Hiranyastupa Angirasa Ṛshi

उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम्। अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत॥ १३७२ ॥

Ukṣā mimeti prati yanti dhenavo devasya devīr upa yanti niṣkṛtam. Atyakramīd arjunaṁ vāram avyayam atkam na niktaṁ pari somo avyata.

The generous virile soul overflowing with soma

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joy vibrates with Infinity, the senses having returned inward like cows to the stall. The enlightened mind and thoughts of the holy soul unite with the hallowed centre of the spirit. The soul breaks through its existential cover, returns to its original imperishable purity, and Soma protects it as a pilgrim cleansed and redeemed. (Rg. 9-69-4)

1373. Agni Devata, Vasishtha Maitravaruni Ṛshi

अग्निं नरो दीधितिभिर रण्योर्हस्तच्युतं जनयत प्रशस्तम्।
दूरेदृशं गृहपतिमथव्युम्॥ १३७३॥

Agniṁ naro dīdhitibhir araṇyor hastacyutaṁ janayata praśastam. Dūredṛśaṁ gṛhapatim athavyum.

O leading lights of yajna, let the people produce fire by the heated friction of arani woods done with the manual motion of hands. Fire is an admirable power seen from afar and shining far and wide, sustaining home life like a guardian, silent, implicit in nature but dynamic. Further create this domestic energy by your acts of research and intelligence. (Rg. 7-1-1)

1374. Agni Devata, Vasishtha Maitravaruni Ṛshi

तमग्निमस्ते वसवो न्यृण्वन्त्सुप्रतिचक्षमवसे कुतश्चित्।
दक्षाय्यो यो दम आस नित्यः॥ १३७४॥

Tamagnimaste vasavo nyṛṇvantsupraticakṣam avase kutaścit. Dakṣāyyo yo dama āsa nityaḥ.

The energy of fire and electricity, scholars of basic science and original vision produce for domestic purpose or for communication and transportation

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somehow from something they know best. It is of versatile use for defence and protection, universal in nature and character, and an all purpose asset in the home for any service. (Rg. 7-1-2)

1375. Agni Devata, Vasishtha Maitravaruni Ṛshi

प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्त्रया सूर्म्या यविष्ठ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ १३७५ ॥

Preddho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ.

O fire divine, ever youthful power and presence, well kindled and raised, shine on, radiate and illuminate us, constantly, through the continuous channel of nature's dynamics. All things in constant motion reach you and flow on in the cosmic cycle. (Rg. 7-1-3)

1376. Surya Devata, Sarparajni Ṛshi

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः।
पितरं च प्रयन्त्स्वः ॥ १३७६ ॥

Āyaṁ gauḥ pṛśnir akramīd asadan mātaraṁ puraḥ. Pitaraṁ ca prayant svaḥ.

This earth moves round and round eastward abiding in its mother waters of the firmament and revolves round and round its father sustainer, the sun in heaven. (Rg. 10-189-1)

1377. Surya Devata, Sarparajni Ṛshi

अन्तश्चरति रोचनास्य प्राणादपानती।
व्यख्यन्महिषो दिवम् ॥ १३७७ ॥

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Antaś carati rocanāsya prāṇād apānatī.
Vyakhyan mahiṣo divam.

The light of this sun radiates from morning till evening like the prana and apana of the cosmic body illuminating the mighty heaven and filling the space between heaven and earth. (Rg. 10-189-2)

1378. Surya Devata, Sarparajni Ṛshi

३ २उ ३ १ २ ३ १ २ ३ १ २
त्रिंशद्धाम वि राजति वाक्पतङ्गाय धीयते।
२ ३ २ ३ २ ३ १ २
प्रति वस्तोरह द्युभिः ॥ १३७८ ॥

Trīṅśad dhāma vi rājati vākpataṅgāya dhīyate.
Prati vastoraha dyubhiḥ.

Thirty stages of the day from every morning to evening does the sun rule with the rays of its light while songs of adoration are raised and offered to the mighty 'Bird' of heavenly space. (Rg. 10-189-3)

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CHAPTER–12

1379. Agni Devata, Gotama Rahugana Ṛshi

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये।
आरे अस्मे च शृण्वते॥ १३७९॥

Upaprayanto adhvaraṁ mantraṁ vocemāgnaye. Āre asme ca śṛṇvate.

Moving close to the vedi of the yajna of love and non-violence, let us chant holy words of thought and devotion in praise of Agni, lord of light and yajna who listens to us from far as well as near. (Rg. 1-74-1)

1380. Agni Devata, Gotama Rahugana Ṛshi

यः स्नीहितीषु पूर्व्यः संजग्मानासु कृष्टिषु।
अरक्षद्दाशुषे गयम्॥ १३८०॥

Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣtiṣu. Arakṣad dāśuṣe gayam.

Agni is the eternal lord of yajna who, in gatherings of people meeting for the purpose of fellowship and yajna of love, protects and promotes the wealth of the generous yajamana. (Rg. 1-74-2)

1381. Agni Devata, Vasishtha Maitravaruni Ṛshi

स नो वेदो अमात्यमग्नी रक्षतु शन्तमः।
उतास्मान् पात्वंहसः॥ १३८१॥

Sa no vedo amātyam agnī rakṣatu śantamaḥ. Utāsmān pātvaňhasaḥ.

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May Agni, highest giver of peace and comfort, protect our wealth and knowledge and our family and friends of the home and also guard us against all sin and sinners. (Rg. 7-15-3)

1382 Agni Devata, Gotama Rahugana Ṛshi

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि।
धनञ्जयो रणेरणे॥ १३८२॥

Uta bruvantu jantava ud agnir vṛtrahājani.
Dhanañjayo raṇe raṇe.

And let the people praise and celebrate Agni who dispels the clouds of darkness, creates and protects the wealth of the charitable yajamana, and gives us victory in the battles for wealth one after another. (Rg. 1-74-3)

1383. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्ने युङ्क्ष्वा हि ये तवाश्वासो देव साधवः।
अरं वहन्त्याशवः॥ १३८३॥

Agne yuṅkṣvā hi ye tavāśvāso deva sādhavaḥ.
Araṁ vahantyāśavaḥ.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail. (Rg. 6-16-43)

1384. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अच्छा नो याह्या वहाभि प्रयांसि वीतये।
आ देवान्त्सोमपीतये॥ १३८४॥

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Acchā no yahyā vahābhi prayāṅsi vītaye.
Ā devānt somapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma. (Rg. 6-16-44)

1385. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उदग्ने भारत द्युमदजस्त्रेण दविद्युतत्।
शोचा वि भाह्यजर॥ १३८५॥

Udagne bhārata dyumad ajasreṇa davidyutat.
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life. (Rg. 6-16-45)

1386. Pavamana Soma Devata, Prajapati Ṛshi

प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः।
अप श्वानमराधसं हता मखं न भृगवः॥ १३८६॥

Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ. Apa śvānam arādhasaṁ hatā makhaṁ na bhṛgavaḥ.

That silent voice of the generative illuminative Soma of divine food, energy and enlightenment for the dedicated devotee, the ordinary mortal does not perceive. O yajakas, ward off the clamours and noises

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which disturb the meditative yajna as men of wisdom ward them off to save their yajna. (Rg. 9-101-13)

1387. Pavamana Soma Devata, Prajapati Ṛshi

आ जामिरत्के अव्यत भुजे न पुत्र ओण्योः ।
सरज्जारो न योषणां वरो न योनिमासदम् ॥ १३८७ ॥

Ā jāmir atke avyata bhuje na putra oṇyoḥ. Saraj jāro na yoṣaṇāṁ varo na yonimāsadam.

As a child feels secure with joy in the arms of its parents, as the lover goes to the beloved, as the groom sits on the wedding vedi, so does the Soma spirit pervade in the natural form of its choice love. (Rg. 9-101-14)

1388. Pavamana Soma Devata, Prajapati Ṛshi

स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।
हरिः पवित्रे अव्यत वेधा न योनिमासदम् ॥ १३८८ ॥

Sa vīro dakṣasādhano vi yastastambha rodasī. Hariḥ pavitre avyata vedhā na yonim āsadam.

That potent Soma, master controller of all powers, means and materials of success in existence, who sustains both heaven and earth, is the saviour power of protection and pervades the universe presiding as omniscient high priest over the vedi of cosmic yajna. (Rg. 9-101-15)

1389. Indra Devata, Saubhari Kanva Ṛshi

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छसे ॥ १३८९ ॥

Abhrātṛvyo anā tvamanāpir indra januṣā sanādasi. Yudhedāpitvam icchase.

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Indra, lord of absolute might by nature, since birth of the universe, indeed for eternity, you are without a rival, need no leader, no friend and no comrade, but in the dynamics of human life you do want that the human should be your companion in and for his struggle for self-evolution and social progress. (Rg. 8-21-13)

1390. Indra Devata, Saubhari Kanva Ṛshi

न की रेवन्तं सख्याय विन्दसे पीयन्ति ते सुराश्वः।
यदा कृणोषि नदनुं समूहस्यादित्पितेव हूयसे ॥ १३९० ॥

Na kī revantaṁ sakhyāya vindase pīyanti te surāśvaḥ. Yadā kṛṇoṣi nadanum samūhasyādit piteva hūyase.

You do not just care to choose the rich for companionship, if they are swollen with drink and pride and violate the rules of divine discipline. But when you attend to the poor and alter their fortune for the better, you are invoked like father with gratitude which the voice of thunder acknowledges and approves. (Rg. 8-21-14)

1391. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥ १३९१ ॥

Ā tvā sahasramā śataṁ yuktā rathe hiraṇyaye. Brahmayujo haraya indra keśino vahantu somapītaye.

May the hundreds and thousands of forces of nature and humanity harnessed to the golden chariot of the universe, radiant with light and dedicated to divinity,

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invoke and invite you hither into the heart so that we may experience the bliss of divine presence.(Rg.8-1-24)

1392. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

आ त्वा रथे हिरण्यये हरी मयूरशेप्या। शितिपृष्ठा वहतां मध्वो अन्धसो विवक्षणस्य पीतये॥ १३९२॥

Ā tvā rathe hiraṇyaye harī mayūraśepyā. Śitipṛṣṭhā vahatām madhvo andhaso vivakṣa-ṇasya pītaye.

May the vibrant forces of divine energy, joined to your golden chariot of the universe with rhythmic majesty like the peacock's feather tail and mighty power with circuitous motion of energy currents, radiate your presence here so that you may acknowledge and accept our love and homage and we experience the bliss of divine presence. (Rg. 8-1-25)

1393. Indra Devata, Medhatithi Medhyatithi Kanvau Ṛshis

पिबा त्वा३स्य गिर्वणः सुतस्य पूर्वपाइव। परिष्कृतस्य रसिन इयमासुतिश्चारुर्मदाय पत्यते॥ १३९३॥

Pibā tvā'sya girvaṇaḥ sutasya pūrvapā iva. Pariṣkṛtasya rasina iyam āsutiścārur madāya patyate.

Like the eternal lord of love fond of the celebrant's homage, come and accept the devotee's love and faith distilled from life's experience. The flow of the ecstatic celebrant's clairvoyance pure and sweet is full of ananda and radiates from the heart for spiritual bliss. (Rg. 8-1-26)

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1394. Pavamana Soma Devata, Rijishva Bharadvaja Ṛshi

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरं रजस्तुरम्।
वनप्रक्षमुदप्रुतम्॥ १३९४॥

Ā sotā pari ṣiñcatāśvaṁ na stomam apturaṁ rajasturam. Vanaprakṣam udaprutam.

O celebrants, come, realise and all-ways serve Soma like sacred adorable energy impelling as particles of water and rays of light, the spirit pervasive in the universe and deep as the bottomless ocean.(Rg.9-108-7)

1395. Pavamana Soma Devata, Urdhvasadma Angirasa Ṛshi

सहस्त्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने।
ऋतेन य ऋतजातो विवावृधे राजा देव ऋतं बृहत्॥ १३९५॥

Sahasradhāraṁ vṛṣabhaṁ payoduhaṁ priyaṁ devāya janmane. Ṛtena ya ṛtajāto vivāvṛdhe rājā deva ṛtaṁ bṛhat.

For the rise of the self to the state of divine refulgence, let us serve and adore Soma, divine spirit of a thousand streams and showers, potent and generous, creator of the milk of life by universal law, dear as father and friend, who, manifestive in the laws of universal existence, pervades the expansive creativity of divine power and is the self-refulgent ruler, generous divinity and the infinite law, truth and ultimate reality itself. (Rg. 9-108-8)

1396. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।
समिद्धः शुक्र आहुतः॥ १३९६॥

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Agnir vṛtrāṇi jaṅghanad draviṇasyur vipanyayā. Samiddhaḥ śukra āhutaḥ.

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action. (Rg. 6-16-4)

1397. Agni Devata, Bharadvaja Barhaspatya Ṛshi

गर्भे मातुः पितुष्पिता विदिद्युतानो अक्षरे।
सीदन्नृतस्य योनिमा॥ १३९७॥

Garbhe mātuḥ pituṣpitā vididyutāno akṣare. Sīdann ṛtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence. (Rg. 6-16-35)

1398. Agni Devata, Bharadvaja Barhaspatya Ṛshi

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे।
अग्ने यद्दीदयद्दिवि॥ १३९८॥

Brahma prajāvadā bhara jātavedo vicarṣaṇe. Agne yad dīdayad divi.

Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth. (Rg. 6-16-36)

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1399. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम्।
सुतः पवित्रं पर्येति रेभन् मितेव सद्म पशुमन्ति होता॥ १३९९॥

Asya preṣā hemanā pūyamāno devo devebhiḥ samapṛkta rasam. Sutaḥ pavitraṁ paryeti rebhan miteva sadma paśumanti hotā.

Divine Soma, moved and energised by the surge of golden impulse, joins its potency with the senses and mind, and thus seasoned and empowered, vibrant with vitality, it moves to the holiness of the heart like a sanative, or as a priest going to a yajnic enclosure, seat and anchor of sensitive visionary powers of humanity. (Rg. 9-97-1)

1400. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

भद्रा वस्त्रा समन्या३ वसानो महान् कविर्निवचनानि शंसन्।
आ वच्यस्व चम्वोः पूयमानो विचक्षणो जागृविर्देव-
वीतौ॥ १४००॥

Bhadrā vastrā samanyā vasāno mahān kavir nivacanāni śaṅsan. Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgṛvir devavītau.

O holy Soma power, pure, purified and purifying, wearing vestments of a fighting force, great and creative, expressive loud and bold, come, expand and resound between heaven and earth over all things material and spiritual, ever watchful, ever awake, in the service of divinities in yajna. (Rg. 9-97-2)

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1401. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षैतो अस्मे। अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः॥ १४०१॥

Samu priyo mṛjyate sāno avye yaśastaro yaśasāṁ kṣaito asme. Abhi svara dhanvā pūyamāno yūyam pāta svastibhih sadā naḥ.

O Soma spirit of power and poetic creativity, exalted on top of protection, defence and advancement, honoured of the honourable, of the earth earthy for our sake, shine and resound across the spaces. O divinities, pray protect and promote us with all round well being and good fortune for all time. (Rg. 9-97-3)

1402. Indra Devata, Tirashchi Angirasa Ṛshi

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना।
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान् ममत्तु॥ १४०२॥

Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmnā. Śuddhair ukthair vāvṛdhvāňsaṁ śuddhair āśīrvān mamattu.

Come, friends, and, with happy chant of pure holy Sama songs, adore Indra, pure and bright spirit and power of the world, who feels pleased and exalted by honest unsullied songs of adoration. Let the supplicant with a pure heart please and win the favour of Indra and rejoice. (Rg. 8-95-7)

1403. Indra Devata, Tirashchi Angirasa Ṛshi

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरूतिभिः।
शुद्धो रयिं नि धारय शुद्धो ममद्धि सोम्य॥ १४०३॥

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Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ. Śuddho rayiṁ ni dhāraya śuddho mamaddhi somya.

May Indra, pure and absolute spirit, come to us and bless us. May the pure immaculate spirit come with pure modes of action and protection. May the pure spirit bring us wealth, honour and excellence. May pure divinity, absolute peace and bliss, be pleased and exalted. (Rg. 8-95-8)

1404. Indra Devata, Tirashchi Angirasa Ṛshi

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दाशुषे ।
शुद्धो वृत्राणि जिघ्नसे शुद्धो वाजं सिषाससि ॥ १४०४ ॥

Indra śuddho hi no rayiṁ śuddho ratnāni dāśuṣe. Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.

Indra, spirit pure and absolute, may bring us wealth, honour and excellence. The pure may bring jewels of life for the generous yajamana. Indra, the pure, in order to eliminate evil and dispel darkness and suffering, loves to give us strength, sustenance and advancement, the lord pure and blissful that he is. (Rg. 8-95-9)

1405. Agni Devata, Sutambhara Atreya Ṛshi

अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशः ।
देवस्य द्रविणस्यवः ॥ १४०५ ॥

Agne stomaṁ manāmahe sidhram adya divispṛśaḥ. Devasya draviṇasyavaḥ.

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the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible. (Rg. 5-13-2)

1406. Agni Devata, Sutambhara Atreya Ṛshi

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा।
स यक्षद् दैव्यं जनम्॥ १४०६॥

Agnirjuṣata no giro hotā yo mānuṣeṣvā.
Sa yakṣad daivyam janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people, hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.(Rg.5-13-3)

1407. Agni Devata, Sutambhara Atreya Ṛshi

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः।
त्वया यज्ञं वि तन्वते॥ १४०७॥

Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ
Tvayā yajñaṁ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended. (Rg. 5-13-4)

1408. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशंत वाणीः।वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि॥ १४०८॥

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Abhi tripṛṣṭhaṁ vṛṣaṇaṁ vayodhāmaṅgoṣiṇam avāvaśanta vāṇīḥ. Vanā vasāno varuṇo na sindhurvi ratnadhā dayate vāryāṇi.

The celebrants' songs of adoration in honour of the generous, virile, adorable and life bearing Soma, sustainer of three worlds arise in homage of love and faith. Holding precious treasures and powers of the world like Varuna, all covering space, and the ocean holding the deep seas, the wielder of world jewels bestows gifts of choice on mankind. (Rg. 9-90-2)

1409. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

शूरग्रामः सर्ववीरः सहावान् जेता पवस्व सनिता धनानि। तिग्मायुधः क्षिप्रधन्वा समत्स्वषाढः साह्वान् पृतनासु शत्रून्॥ १४०९॥

Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavasva sanitā dhanāni. Tigmāyudhaḥ kṣipradhanvā samatsvaṣāḍhaḥ sāhvān pṛtanāsu śatrūn.

Commander of a multitude of heroes, himself brave in every way, patient and mighty, all time victor, generous giver of all wealth, honour and excellence, wielding weapons of instant light and fire power, unconquerable in contests of values and destroyer of the enemy in battles of arms, may we pray, flow and purify us. (Rg. 9-90-3)

1410. Pavamana Soma Devata, Vasishtha Maitravaruni Ṛshi

उरुगव्यूतिरभयानि कृण्वन्त्समीचीने आ पवस्वा पुरन्धी। अपः सिषासन्नुषसः स्वा३र्गाः सं चिक्रदो महो अस्मभ्यं वाजान्॥ १४१०॥

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Urugavyūtir abhayāni kṛṇvant samīcīne ā pavasvā purandhī. Apaḥ siṣāsann uṣasaḥ svā'३rgāḥ saṁ cikrado maho asmabhyaṁ vājān.

Bountiful bearer of the abundant world of heaven and earth, creating and clearing the wide paths of truth and rectitude, making them free from fear and mutual conflict, enlightening us on the dynamics of karma in the flow of existence, expanding heavenly lights of the dawns of successive days, pray speak loud and bold and clear and bring us great victories of sustenance, power, honour and excellence in the struggle for progress in a state of purity. (Rg. 9-90-4)

1411. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः। त्वं वृत्राणि हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः॥ १४११ ॥

Tvam indra yaśā asyṛjīṣī śavasaspatiḥ. Tvaṁ vṛtrāṇi haṅsyapratīnyeka itpurvanuttaś carṣaṇīdhṛtiḥ.

Indra, lord all powerful, ruler of the world, yours is the honour, yours is the creation of wealth and joy. All by yourself, unsubdued, you eliminate irresistible forms of evil and darkness by the power you wield for the people. (Rg. 8-90-5)

1412. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

तमु त्वा नूनमसुर प्रचेतसं राधो भागमिवेमहे। महीव कृत्तिः शरणा त इन्द्र प्र ते सुम्ना नो अश्नवन्॥ १४१२ ॥

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Tamu tvā nūnam asura pracetasaṁ rādho bhāgām ivemahe. Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan.

Indra, lord of vibrant energy and power, we look forward to you as our partner, enlightened ruler and master, and competent giver of reward for our action and endeavour. Your very presence is our shelter, a very home like the great mother earth, and we pray we may ever enjoy the favour of your good will and benevolence. (Rg. 8-90-6)

1413. Agni Devata, Sobhari Kanva Ṛshi

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम्।
अस्य यज्ञस्य सुक्रतुम्॥ १४१३॥

Yajiṣṭham tvā vavṛmahe devam devatrā hotāram amartyam. Asya yajñasya sukratum.

We choose to worship you, Agni, most adorable, worthy of worship, self-refulgent lord over the divinities of existence, imperishable and eternal creator of the yajna of this universal order of the world. (Rg. 8-19-3)

1414. Agni Devata, Saubhari Kanva Ṛshi

अपां नपातं सुभगं सुदीदितिमग्निमु श्रेष्ठशोचिषम्। स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि॥ १४१४॥

Apaṁ napātaṁ subhagaṁ sudīditim agnim u sreṣṭhaśociṣam. Sa no mitrasya varuṇasya so apāmā sumnaṁ yakṣate divi.

We worship Agni, protector and promoter of water energy and men of energy, lord of grandeur and glory and the holy refulgence of nature that shines bright

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with the highest flames of fire and light. In the light and fire of cosmic yajna, He is the giver of joy in the light of day and the bliss of peace in the night, and He is the giver of the nectar of pleasure in the liquid run of water and the dynamics of karmic flow. (Rg. 8-19-4)

1415. Agni Devata, Ajigarti Shunahshepa Ṛshi

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः।
स यन्ता शश्वतीरिषः॥ १४१५॥

Yam agne Pṛtsu martyam avā vājeṣu yaṁ junāḥ. Sa yantā śaśvatīr iṣaḥ.

Lord of light and power, let the man you protect in fighting armies, whom you inspire to join battles for knowledge and development, who protect these people who have lived free since time immemorial, let him be the leader, ruler and protector of the people and their wealth and power. (Rg. 1-27-7)

1416. Agni Devata, Ajigarti Shunahshepa Ṛshi

न किरस्य सहन्त्य पर्येता कयस्य चित्।
वाजो अस्ति श्रवाय्यः॥ १४१६॥

Na kir asya sahantya paryetā kayasya cit.
Vājo asti śravāyyaḥ.

No one is his challenger, no vanquisher of the hero whose battle for life and humanity is worthy of praise. (Rg. 1-27-8)

1417. Agni Devata, Ajigarti Shunahshepa Ṛshi

स वाजं विश्वचर्षणिरर्वद्भिरस्तु तरुता।
विप्रेभिरस्तु सनिता॥ १४१७॥

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Sa vājaṁ viśvacarṣaṇir arvadbhir astu tarutā.
Viprebhir astu sanitā.

May he, protector of humanity, be the winner of battle for progress with the horses that run fast and reach the goal. With the scholars and sages, may he be the generous benefactor and saviour of the people. (Rg. 1-27-9)

1418. Pavamana Soma Devata, Nodha Gautama Ṛshi

साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥ १४१८ ॥

Sākam ukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ. Hariḥ paryadravajjāḥ sūryasya droṇaṁ nanakṣe atyo na vājī.

Ten generous, agile, spontaneous and simultaneous sister faculties of the self-controlled, self-established yogi together concentrate, communicate and glorify Hari, Soma spirit of divine joy that eliminates want and suffering, and the Spirit, pervading the vibrations of divinity, the light born of the sun, radiates like a constant wave, reaches and settles in the heart core of the blessed soul, the seat of divinity. (The faculties are faculties of perception, thought and will which normally wander over the world of outside reality but which are controlled, concentrated and inverted in meditation and focussed on the presence of divinity within, and then the presence reveals itself in all its refulgent glory.) (Rg. 9-93-1)

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1419. Pavamana Soma Devata, Nodha Gautama Ṛshi

सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः । मर्यो न योषामभि निष्कृतं यन्त्सं गच्छते कलश उस्त्रि-याभिः ॥ १४१९ ॥

Saṁ mātṛbhir na śiśur vāvaśāno vṛṣā dadhanve puru varo adbhiḥ. Maryo na yoṣām abhi niṣkṛ-taṁ yantsaṁ gacchate kalaśa usriyābhiḥ.

Like a child fulfilled and secure with mother's and grandmother's love, the loving Soma, generous treasure home of universal gifts of life, fulfils the celebrant with showers of pranic energy and, like a lover meeting his lady love, blesses his consecrated heart, and therein vibrates with the dedicated soul with divine radiations of light in thought, word and deed. (Rg. 9-93-2)

1420. Pavamana Soma Devata, Nodha Gautama Ṛshi

उत प्र पिप्य ऊधरघ्न्याया इन्दुर्धाराभिः सचते सुमेधाः । मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न निक्तैः ॥ १४२० ॥

Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate sumedhāḥ. Mūrddhānaṁ gāvaḥ payasā camūṣvabhi śrīṇanti vasubhir na niktaiḥ.

Soma, spirit of blessed light and omniscient power, essence of self-refulgent beauty, fills the inviolable receptacles of nature with milky nourishment which the man of enlightenment, joining the milky flow, enjoys. The radiations of light, currents of energy and the words of wisdom all shine and elevate the soul in

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all situations of life with spiritual food as they shower him with the wealth and honours of immaculate order. (Rg. 9-93-3)

1421. Indra Devata, Medhyatithi Kanva Ṛshi

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः। आपिर्नो बोधि सधमाद्ये वृधे३ऽस्माँ अवन्तु ते धियः॥ १४२१॥

Pibā sutasya rasino matsvā na indra gomataḥ. Āpirno bodhi sadhamādye vṛdhe३'smāň avantu te dhiyaḥ.

Indra, resplendent and mighty, karma yogi, great performer, come and have a drink of our delicious festive soma distilled and mixed with milk and cream, share the ecstasy in the yajnic halls, enlighten us, your own people, for progress and prosperity, and may your thoughts and wisdom protect, promote and guide us in life. (Rg. 8-3-1)

1422. Indra Devata, Medhyatithi Kanva Ṛshi

भूयाम ते सुमतौ वाजिनो वयं मा न स्तरभिमातये। अस्मां चित्राभिरवतादभिष्टिभिरा नः सुम्नेषु यामय॥ १४२२॥

Bhūyāma te sumatau vājino vayaṁ mā na star abhimātaye. Asmāňś citrābhir avatād abhiṣṭi-bhir ā naḥ sumneṣu yāmaya.

In your guidance and goodwill may we be prosperous and progressive with vibrancy. Hurt us not lest we fall a prey to an enemy. Protect us and advance us to all kinds of success with fulfilment of our aspirations, and lead us in a life of happiness, refinement and grace. (Rg. 8-3-2)

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1423. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि। चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतै-रवर्धत॥ १४२३ ॥

Trirasmai sapta dhenavo duduhrire satyāmā-śiraṁ parame vyomani. Catvāryanyā bhuva-nāni nirṇije cārūṇi cakre yadṛtair avardhata.

Thrice seven 'cows', creative powers of natural evolution, generate the milky strain of vitality added to the evolving reality in the service of the creator Soma in the cosmic yajna in absolute time and space, Soma who also created four other beautiful orders of existence for the glory and sanctity of existence which grows by the laws of cosmic dynamics. (Rg. 9-70-1)

(The seven cows may be interpreted as the seven evolutes of Prakrti: mahan, ahankara and five subtle elements of ether or akasha, energy or vayu, fire or agni, water or apah, and earth or prthivi. Three are orders of sattva or thought, rajas or motion, and tamas or matter. This makes the thrice seven, the four other beautiful orders of existence may be interpreted as mana (mind), buddhi (discriminative intelligence), chitta (memory) and ahankara (I-sense or existential personality). Another interpretation could be the four Vedas, knowledge, the corresponding order of existence in terms of awareness and expression.)

1424. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रथे। तेजिष्ठा अपो मंहना परि व्यत यदी देवस्य श्रवसा सदो विदुः॥ १४२४॥

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Sa bhakṣamāṇo amṛtasya cāruṇa ubhe dyāvā kāvyenā vi śaśrathe. Tejiṣṭhā apo maňhanā pari vyata yadī devasya śravasā sado viduḥ.

He, loving, sharing and pervading the immortal beauty of existence, orders and adorns both heaven and earth with his art, intelligence and poetic sublimity, also vesting the vapours of the middle regions with his might and splendour. Those who know the reality of the lord's creation alongwith his power, love and generosity really know and share the bliss. (Rg. 9-70-2)

1425. Pavamana Soma Devata, Renu Vaishvamitra Ṛshi

ते अस्य सन्तु केतवोऽमृत्यवोऽदाभ्यासो जनुषी उभे अनु। येभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मनना अगृभ्णत॥ १४२५ ॥

Te asya santu ketavo'mṛtyavo'dābhyāso januṣī ubhe anu. Yebhir nṛmṇā ca devyā ca punata ād id rājānaṁ mananā agṛbhṇata.

May those radiations of the light and power of this divine Soma, spirit of bliss, free from mortality, deception or unreality, by which the lord strengthens, purifies and sanctifies acts and virtues both human and natural, be in accord with life, human as well as of other forms, and may humanity receive and internalise that divine spirit of love, peace and refulgence with all their thought, thoughtful action and meditation. (Rg.9-70-3)

1426. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभि वायुं वीत्यर्षा गृणानो३भि मित्रावरुणा पूयमानः। अभी नरं धीजवनं रथेष्ठामभीन्द्रं वृषणं वज्रबाहुम्॥ १४२६ ॥

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Abhi vāyuṁ vītyarṣā gṛṇāno३'bhi mitrāvaruṇā pūyamānaḥ. Abhī naraṁ dhījavanaṁ ratheṣṭhām abhīndraṁ vṛṣaṇaṁ vājrabāhum.

O Soma, pure and purifying, resounding across the spaces, flow, sung and celebrated, and bring peace, progress and fulfilment to humanity, to the man of vibrant enthusiasm, to the man of love and judgement. To humanity, bring readiness of intellect and understanding, firm and undisturbed yet dynamic like a master of the chariot sitting at peace, unmoving and undisturbed, while the chariot may be speeding at the velocity of light. So also flow to Indra, master ruler of the arms of thunder, virile and generous, mighty yet calm. (Rg. 9-97-49)

1427. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभि वस्त्रा सुवसनान्यर्षाभि धेनूः सुदुघाः पूयमानः। अभि चन्द्रा भर्त्तवे नो हिरण्याभ्यश्वान् रथिनो देव सोम॥ १४२७॥

Abhi vastrā suvasanānyarṣābhi dhenūḥ sudughāḥ pūyamānaḥ. Abhi candrā bharttave no hiraṇyābhyaśvān rathino deva soma.

O refulgent Soma, pure and purifying, sung and celebrated, bring us vestments of beauty and grace, cows, abundant and fertile, words of knowledge brilliant, deep and creative, bring us golden graces of beauty and soothing vitality for sustenance and success, bring us the energy and motive powers for our chariot of corporate life. (Rg. 9-97-50)

1428. Pavamana Soma Devata, Kutsa Angirasa Ṛshi

अभी नो अर्ष दिव्या वसून्यभि विश्वा पार्थिवा पूयमानः। अभि येन द्रविणमश्नवामाभ्यार्षेयं जमदग्निवन्नः॥ १४२८॥

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Abhī no arṣa divyā vasūnyabhi viśvā pārthivā pūyamānaḥ. Abhi yena draviṇam aśnavāmā-bhyārṣeyaṁ jamadagnivan naḥ.

O Soma, pure and purifying spirit and power of divinity, bring us celestial honour and excellence and the peaceful shelter of divinity, all materials of the world's wealth and power by which, like people of divine vision, we may attain to the universal wealth and virtue of the universe worthy of the sages of divine imagination. (Rg. 9-97-51)

1429. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

१ २र ३ १२ ३१ २
यज्जायथा अपूर्व्य मघवन् वृत्रहत्याय।
१ २ ३ १ २ ३ १ २ ३ १ २र
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम्॥ १४२९॥

Yaj jāyathā apūrvya maghavan vṛtrahatyāya. Tatpṛthivīm aprathayas tad astabhnā uto divam.

O lord of glory, Indra, matchless without precedent, when you rise for the elimination of darkness, then you manifest the wide space and plan the heaven, earth and sky in their place in the cosmic order. (Rg. 8-89-5)

1430. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

१ २ ३ १ २ ३ २ ३ २ ३ १ २र
तत्ते यज्ञो अजायत तदर्क उत हस्कृतिः।
१ २र ३ १ २ ३ २ ३२उ ३ १ २
तद्विश्वमभिभूरसि यज्जातं यच्च जन्त्वम्॥ १४३०॥

Tat te yajño ajāyata tad arka uta haskṛtiḥ. Tadviśvam abhibhūr asi yaj jātaṁ yac ca jantvam.

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And then proceeds the cosmic yajna, formation of light, sun and the joyous agni and vayu. And thus you remain and rule as the Supreme over what has come into being and what is coming into being. (Rg. 8-89-6)

1431. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

आमासु पक्वमैरय आ सूर्यं रोहयो दिवि।
घर्मं न सामं तपता सुवृक्तिभिर्जुष्टं गिर्वणसे बृहत्॥ १४३१ ॥

Āmāsu pakvam airaya ā sūryaṁ rohayo divi. Gharmaṁ na sāmaṁ tapatā suvṛktibhir juṣṭaṁ girvaṇase bṛhat.

You move the ripening flow of sap in the veins of maturing forms of life. You raise and place the sun in the high heaven. O celebrants, as in the heat of fire, temper and shine your sama songs of adoration and, with noble hymns of praise, sing resounding Brhat samans of worship with love in honour of adorable Indra. (Rg. 8-89-7)

1432. Indra Devata, Agastya Maitravaruni Ṛshi

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः।
वृषा ते वृष्ण इन्दुर्वाजी सहस्त्रसातमः॥ १४३२ ॥

Matsyapāyi te mahaḥ pātrasyeva harivo matsaro madaḥ. Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ.

Indra, lord of energy and paradisal bliss, rejoice. You have drunk of the great and exhilarating soma, the divinity and ecstasy of life fresh from the very flask of

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existence. Vibrant lord of the knights of horse, that joy of the drink of life is exciting, the very thrill of being. Lord virile and generous, you are the shower of bliss and that soma is soothing like the moon, tempestuous as waves of energy, yes, and a thousand-fold invitation to live, the call of life, for you. (The call of life is the call of existence for the human soul too to be born into this wonderful world of beauty, joy and peace.) (Rg. 1-175-1)

1433. Indra Devata, Agastya Maitravaruni Ṛshi

आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः।
सहावाँ इन्द्र सानसिः पृतनाषाडमर्त्यः ॥ १४३३ ॥

Ā naste gantu matsaro vṛṣā mado vareṇyaḥ.
Sahāvāň indra sānasiḥ pṛtanāṣāḍ amartyaḥ.

O for a draught of soma, that exciting, energising, ecstatic, cherished, strengthening, invigorating and immortal nectar of yours, Indra, which leads us on to victory over all the antilife forces of the world! May it come to us in plenty! (Rg.1-175-2)

1434. Indra Devata, Agastya Maitravaruni Ṛshi

त्वं हि शूरः सनिता चोदयो मनुषो रथम्।
सहावान् दस्युमव्रतमोषः पात्रं न शोचिषा ॥ १४३४ ॥

Tvaṁ hi śūraḥ sanitā codayo manuṣo ratham.
Sahāvān dasyum avratam oṣaḥ pātraṁ na śociṣā.

Indra, ruler and protector of the world, great you

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are, valiant and generous, dispenser, disposer, giver and unifier. Inspire and accelerate the chariot of humanity. Heroic and courageous lord of challenges, burn the lawless brute with your light and lustre of justice as the blaze of fire burns an empty vessel on the hearth (because there is nothing in it except its empty self). (Rg. 1-175-3)

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CHAPTER–13

1435. Pavamana Soma Devata, Kavi Bhargava Ṛshi

पवस्व वृष्टिमा सु नोऽपामूर्मिं दिवस्परि।
अयक्ष्मा बृहतीरिषः॥ १४३५॥

Pavasva vṛṣṭim ā su no'pām ūrmiṁ divas pari.
Ayakṣmā bṛhatīr iṣaḥ.

Soma, lord of peace and plenty, give us holy showers of waters, wave on wave of the rain, and give us abundant food, energy and knowledge free from pollution and negativities. (Rg. 9-49-1)

1436. Pavamana Soma Devata, Kavi Bhargava Ṛshi

तया पवस्व धारया यया गाव इहागमन्।
जन्यास उप नो गृहम्॥ १४३६॥

Tayā pavasva dhārayā yayā gāva ihāgaman.
Janyāsa upa no gṛham.

Shower and purify us with that stream of power and purity of peace and plenty by which our senses, mind and intelligence, socially and positively motivated, may be balanced in our personality and we may feel at home with ourselves. (Rg. 9-49-2)

1437. Pavamana Soma Devata, Kavi Bhargava Ṛshi

घृतं पवस्व धारया यज्ञेषु देववीतमः।
अस्मभ्यं वृष्टिमा पव॥ १४३७॥

Ghṛtaṁ pavasva dhārayā yajñeṣu devavīta-
maḥ. Asmabhyaṁ vṛṣṭim ā pava.

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Let ghrta shower in streams, pure and powerful in our yajnas, O lord and guardian of the noble and divine worshippers. Bring us fulfilment and purify all our intentions, purposes and motivations of life. (Rg. 9- 49-3)

1438. Pavamana Soma Devata, Kavi Bhargava Ṛshi

स न ऊर्जे व्या३व्ययं पवित्रं धाव धारया।
देवासः शृणवन्हि कम्॥ १४३८॥

Sa na ūrje vyāvyayaṁ pavitraṁ dhāva dhārayā.
Devāsaḥ śṛṇavan hi kam.

For energy, give us showers in streams of imperishable purity of heart, and let the noble devotees hear the blissful music of the rain. (Rg. 9-49-4)

1439. Pavamana Soma Devata, Kavi Bhargava Ṛshi

पवमानो असिष्यदद्रक्षांस्यपजङ्घनत्।
प्रत्नवद्रोचयन्रुचः॥ १४३९॥

Pavamāno asiṣyadad rakṣāṅsyapajaṅghanat.
Pratnavad rocayan rucaḥ.

May Soma, pure and purifying, all pervasive, destroy all evils and negativities, and continue to illumine the brilliant regions of the universe, macrocosmic as well as microcosmic, as ever before. (Rg. 9-49-5)

1440. Indra Devata, Bharadvaja Barhaspatya Ṛshi

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।
अरङ्गमाय जग्मयेऽपश्चादध्वने नरः॥ १४४०॥

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Pratyasmai pipīṣate viśvāni viduṣe bhara.
Araṅgamāya jagmaye'paścād adhvane naraḥ.

O yajakas, O Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back. (Rg. 6-42-1)

1441. Indra Devata, Bharadvaja Barhaspatya Ṛshi

एमेनं प्रत्येतन सोमेभिः सोमपातमम्।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ १४४२ ॥

Emenaṁ pratyetana somebhiḥ somapātamam.
Amatrebhir ṛjīṣiṇam indraṁ sutebhir indubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct. (Rg. 6-42-2)

1442. Indra Devata, Bharadvaja Barhaspatya Ṛshi

यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ।
वेदा विश्वस्य मेधिरो धृषत्तन्तमिदेषते॥ १४४३ ॥

Yadī sutebhir indubhiḥ somebhiḥ prati-bhūṣatha. Vedā viśvasya medhiro dhṛṣat tantam ideṣate.

If you honour the lord ruler with the homage of

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pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage. (Rg. 6-42-3)

1443. Indra Devata, Bharadvaja Barhaspatya Ṛshi

अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम्।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्वरत्॥ १४४३ ॥

Asmā asmā id andhaso'dhvaryo pra bharā sutam. Kuvit samasya jenyasya śardhato' bhiśaster avasvart.

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny. (Rg. 6-42-4)

1444. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

बभ्रवे नु स्वतवसेऽरुणाय दिविस्पृशे।
सोमाय गाथमर्चत॥ १४४४॥

Babhrave nu svatavase'ruṇāya divispṛśe. Somāya gātham arccata.

Offer songs of adoration to Soma, lord sustainer of the universe, self-potent and omnipresent, who pervades boundless even to the heights of highest heavens. (Rg. 9-11-4)

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1445. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

१ २ ३ १ २ ३ १ २र
हस्तच्युतेभिरद्रिभिः सुतं सोमं पुनीतन।
२ ३ १ २ ३ १ २
मधावा धावता मधु॥ १४४५ ॥

Hasta-cyutebhir adribhiḥ sutaṁ somaṁ punī-tana. Madhāvā dhāvatā madhu.

As soma juice is extracted with stones worked by hands, refined and seasoned with honey and milk, so O lord, let my mind be refined and purified with repeated chants of the sacred voice, and let it be sanctified with the honey of devotion and let it be absorbed in the honey sweet of divinity. (Rg. 9-11-5)

1446. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

२ ३ १ २र ३ २ ३ १ २
नमसेदुप सीदत दध्नेदभि श्रीणीतन।
२ ३ १ २
इन्दुमिन्द्रे दधातन॥ १४४६ ॥

Namased upa sīdata dadhned abhi śrīṇītana. Indum indre dadhātana.

O Soma, eternal peace and joy, come, listen and abide by our homage at the closest, be one with our prayer and meditation, hold our mind and spirit in concentration within the ecstasy of your divine glory. (Rg. 9-11-6)

1447. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

३ १ २र ३ १ २ ३ १ २र
अमित्रहा विचर्षणिः पवस्व सोम शं गवे।
३ १ २ ३ २
देवेभ्यो अनुकामकृत्॥ १४४७ ॥

Amitrahā vicarṣaṇiḥ pavasva soma śam gave. Devebhyo anukāmakṛt.

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O Soma, lord of eternal bliss, you eliminate the disturbance and negativities of the mind, you are the all-watching divine eye, pray flow in streams of joy and bring us peace and tranquillity of senses, mind and soul, O redeemer and giver of fulfilment to the holy and brilliant seekers of divinity. (Rg. 9-11-7)

1448. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

इन्द्राय सोम पातवे मदाय परि षिच्यसे।
मनश्चिन्मनसस्पतिः॥ १४४८॥

Indrāya soma pātave madāya pari ṣicyase.
Manaścin manasaspatiḥ.

O Soma, shower of divine joy, you are the eternal mind, cosmic master, protector and inspirer of all human mind, and you vibrate and constantly flow for the joy and fulfilment of Indra, the soul in the state of spiritual excellence. (Rg. 9-11-8)

1449. Pavamana Soma Devata, Asita or Devala Kashyapa Ṛshi

पवमान सुवीर्यं रयिं सोम रिरीहि णः।
इन्दविन्द्रेण नो युजा॥ १४४९॥

Pavamāna suvīryaṁ rayiṁ soma rirīhi ṇaḥ.
Indavindreṇa no yujā.

O Soma, beauty and joy of life, pure and purifying ever on the flow, our friend united with the mind and soul, we pray bring us courage and creativity of spirit, and wealth, honour and excellence of life, join us with divinity in communion and freedom. (Rg. 9-11-9)

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1450. Indra Devata, Sukaksha Angirasa Ṛshi

उद् घेदभि श्रुतामघं वृषभं नर्यापसम्।
अस्तारमेषि सूर्य॥ १४५०॥

Udghed abhi śrutāmaghaṁ vṛṣabhaṁ naryā-pasam. Astāram eṣi sūrya.

O Surya, self-refulgent light of the world, you rise and move in the service of Indra, lord of the wealth of revelation, generous and virile, lover of humanity and dispeller of the darkness and negativities of the mind, soul and the universe. (Rg. 8-93-1)

(Indra is interpreted in this Sukta as the omnipotent, self-refulgent lord and light of the universe, as the sublime soul, and as the enlightened mind according to the context of meaning reflected by the intra-structure of the mantra.)

1451. Indra Devata, Sukaksha Angirasa Ṛshi

नव यो नवतिं पुरो बिभेद बाह्वोजसा।
अहिं च वृत्रहावधीत्॥ १४५१॥

Nava yo navatim puro bibheda bāhvojasā. Ahim ca vṛtrahāvadhīt.

Indra who breaks off the nine and ninty strongholds of darkness, ignorance and suffering by the force of his lustrous arms and, as the dispeller of darkness, destroys the crooked serpentine evil of the world: (Rg. 8-93-2)

1452. Indra Devata, Sukaksha Angirasa Ṛshi

स न इन्द्रः शिवः सखाश्वावद्गोमद्यवमत्।
उरुधारेव दोहते॥ १४५२॥

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Sa na indraḥ śivaḥ sakhāśvāvad gomad yava-mat. Urudhāreva dohate.

That same Indra who is blissful, a gracious friend and companion, commands the wealth of cows and horses, nourishment and achievement, knowledge and enlightenment and distils for us power, honour and excellence from nature such as the torrential showers of rain. (Rg. 8-93-3)

1453. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत् पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम्। वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति॥ १४५३॥

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyur dadhad yajñapatāvavihrutam. Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā vi rajati.

May the mighty refulgent sun hold, shower, protect and promote the honey sweets of life's soma nourishment, and bear and bring untainted health and long life for the performer and promoter of yajna, the sun which, energised by Vayu energy of divine nature protects and sustains all forms of life by its very essence, shines and rules life in many ways. (Rg. 10-170-1)

1454. Surya Devata, Vibhrat Saurya Ṛshi

विभ्राड् बृहत्सुभृतं वाजसातमं धर्मं दिवो धरुणे सत्यमर्पि-तम्। अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे असुरहा सपत्नहा॥ १४५४॥

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Vibhrāḍ bṛhat subhṛtaṁ vājasātamaṁ dharmaṁ divo dharuṇe satyam arpitam. Amitrahā vṛtrahā dasyuhantamaṁ jyotir jajñe asurahā sapatnahā.

The mighty refulgent sun, destroyer of unfriendly forces, darkness and evil, anti-life elements, adversaries and enemies, rises, bearing the light that is the highest giver of food, energy and growing advancement. Truly vested in the established order of nature in the solar region, blissfully sustained, it is the highest killer of negative and destructive forces prevailing in life and nature. (Rg. 10-170-2)

1455. Surya Devata, Vibhrat Saurya Ṛshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत्।
विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम्॥ १४५५॥

Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotir uttamaṁ viśvajid dhanajid ucyate bṛhat. Viśvabhrāḍ bhrājo mahi sūryo dṛśa uru paprathe saha ojo acyutam.

This mighty best and highest light of lights is exalted as universally pervasive winner and giver of wealth. This world illuminant light, great sun, is the light for the world's vision. It expands far and wide, undaunted lustre and majesty that it is, imperishable and eternal. (Rg.10-170-3)

1456. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा। शिक्षा णो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि॥ १४५६॥

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Indra kratuṁ na ā bhara pitā putrebhyo yathā. Śikṣā ṇo asmin puruhūta yamani jīvā jyotiraśīmahi.

Bring us the divine vision, will and intelligence as father does for his children. O lord universally invoked and worshipped, instruct us as a teacher at this present time so that we, ordinary souls, may have the new light of life and living experience of Divinity. (Rg. 7-32-26)

1457. Indra Devata, Vasishtha Maitravaruni Ṛshi

मा नो अज्ञाता वृजना दुराध्यो३ माशिवासोऽव क्रमुः।
त्वया वयं प्रवतः शश्वतीरपोऽति शूर तरामसि ॥ १४५७ ॥

Mā no ajñātā vṛjanā durādhyo३ māśivāso'va kramuḥ. Tvayā vayaṁ pravataḥ śaśvatīrapo'ti śūra tarāmasi.

O lord almighty beyond fear, let not the ignorant and unknown, crooked intriguers, evil designers, and malevolent opponents in ambush attack us on way to you. May we, guided, directed and protected by you, cross the universal streams of life rushing down the slopes of time. (Rg. 7-32-27)

1458. Indra Devata, Bharga Pragatha Ṛshi

अद्याद्या श्वःश्व इन्द्र त्रास्व परे च नः। विश्वा च नो जरितॄन्त्सत्पते अहा दिवा नक्तं च रक्षिषः ॥ १४५८ ॥

Adyādyā śvaḥ śva indra trāsva pare ca naḥ. Viśvā ca no jaritṝnt satpate ahā divā naktaṁ ca rakṣiṣaḥ.

Day by day every today, day by day every

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tomorrow and beyond, lord saviour and protector of the good and true, Indra, save and protect us, your celebrants and supplicants, all days, day and night. (Rg. 8-61-17)

1459. Indra Devata, Bharga Pragatha Ṛshi

प्रभङ्गी शूरो मघवा तुवीमघः सम्मिश्लो वीर्याय कम्। उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः॥ १४५९॥

Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiślo vīryāya kam. Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajraṁ mimikṣatuḥ.

A crushing warrior, commanding magnificence, power and universal riches, self-sufficient, virile, joiner of all with karmic destiny, O lord of infinite good actions, both your arms are abundantly generous and hold the thunderbolt of justice, reward and punishment both as deserved. (Rg. 8-61-18)

1460. Sarasvan Devata, Vasishtha Maitravaruni Ṛshi

जनीयन्तो न्वग्रवः पुत्रीयन्त सुदानवः।
सरस्वन्तं हवामहे॥ १४६०॥

Janīyanto nvagravaḥ putrīyantaḥ sudānavaḥ. Sarasvantaṁ havāmahe.

Wishing for marriage, or looking forward to good progeny, liberally giving in charity, or meditating to realise the light of divinity, we pray for the living flow of the waters of Sarasvati, radiating light of divinity, the eternal ocean whence flow the light and the waters of life. (Rg. 7-96-4)

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1461. Sarasvati Devata, Bharadvaja Barhaspatya Ṛshi

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा।
सरस्वती स्तोम्या भूत्॥ १४६१॥

Uta naḥ priyā priyāsu sapta svasā sujuṣṭā.
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable. (Rg. 6-61-10)

1462. Savita Devata, Vishvamitra gathina Ṛshi

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्॥ १४६२॥

Tatsavitur vareṇyaṁ bhargo devasya dhīmahi.
Dhiyo yo naḥ pra codayāt.

We concentrate and meditate on the radiant glory of self-refulgent lord Savita, lord giver of light and life, who may, we pray, inspire and energise our mind and intelligence. That glory alone is worthy of choice and meditation. (Rg. 3-62-10)

1463. Brahmanaspati Devata, Kanva Medhatithi Ṛshi

सोमानां स्वरणं कृणुहि ब्रह्मणस्पते।
कक्षीवन्तं य औशिजः॥ १४६३॥

Somānāṁ svaraṇaṁ kṛṇuhi brahmaṇaspate.
Kakṣīvantam ya auśijaḥ.

Brahmanaspati, brilliant lord of Vedic knowledge,

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zealous for learning I am, born of learned parents, kindly take me up as a disciple, train me as an expert of soma-yajna, a scholar of language and communication with a vision of the Word and meaning, and as an artist and craftsman of eminence. (Rg. 1-18-1)

1464. Agni Devata, Shatam Vaikhanasas Ṛshis

अग्न आयूँषि पवस आ सुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ १४६४॥

Agna āyūñṣi pavasa ā suvorjam iṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1465. Mitra-Varunau Devate, Yajata Atreya Ṛshi

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।
महि वा क्षत्रं देवेषु॥ १४६५॥

Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya. Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity. (Rg. 5-68-3)

1466. Mitra-Varunau Devate, Yajata Atreya Ṛshi

ऋतमृतेन सपन्तेषिरं दक्षमाशाते।
अद्रुहा देवौ वर्धेते॥ १४६६॥

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Ṛtam ṛtena sapanteṣiraṁ dakṣam āśāte.
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity. (Rg. 5-68-4)

1467. Mitra-Varunau Devate, Yajata Atreya Ṛshi

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः।
बृहन्तं गर्तमाशाते॥ १४६७॥

Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ.
Bṛhantaṁ gartam āśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about a great and expansive haven of peace, prosperity and felicity on earth. (Rg. 5-68-5)

1468. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥ १४६८॥

Yuñjanti bradhnam aruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi.

Pious souls in meditation commune with the great and gracious lord of existence immanent in the steady

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universe and transcendent beyond. Brilliant are they with the lord of light and they shine in the heaven of bliss. (Rg. 1-6-1)

1469. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे।
शोणा धृष्णू नृवाहसा॥ १४६९॥

Yuñjantyasya kāmyā harī vipakṣasā rathe.
Śoṇā dhṛṣṇū nṛvāhasā.

Scholars of science dedicated to Indra study and meditate on the lord's omnipotence of light, fire and wind, and harness the energy like two horses to a chariot, both beautiful, equal and complementary as positive-negative currents, fiery red, powerful and carriers of people. (Rg. 1-6-2)

1470. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे।
समुषद्भिरजायथाः॥ १४७०॥

Ketuṁ kṛṇvannaketave peśo maryā apeśase.
Sam uṣadbhir ajāyathāḥ.

Children of the earth, know That who creates light and knowledge for the ignorant in darkness and gives form and beauty to the formless and chaotic, and regenerate yourselves by virtue of the men of knowledge and passion for action. (Rg. 1-6-3)

1471. Pavamana Soma Devata, Ushana Kavya Ṛshi

अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि। त्वं ह
यं चकृषे त्वं ववृष इन्दुं मदाय युज्याय सोमम्॥ १४७१॥

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Ayaṁ soma indra tubhyaṁ sunve tubhyaṁ pavate tvamasya pāhi. Tvaṁ ha yaṁ cakṛṣe tvaṁ vavṛṣa induṁ madāya yujyāya somam.

Indra, O soul of life, O man, this soma spirit of life and light, this beauty and joy is created for you; it flows, illuminates and sanctifies, for you; take it, live it, protect and advance it, don't destroy it. Indeed you create it, it is your choice to create it. And whatever you do and choose to do is for your mutual joy and indispensable togetherness. O man, enjoy the beauty and vibrancy of life, maintain and advance it for peace in mutual interest in a spirit of interdependence and cooperation. (Rg. 9-88-1)

1472. Pavamana Soma Devata, Ushana Kavya Ṛshi

स ईं रथो न भुरिषाडयोजि महः पुरूणि सातये वसूनि। आदीं विश्वा नहूष्याणि जाता स्वर्षाता वन ऊर्ध्वा नवन्त॥ १४७२ ॥

Sa īṁ ratho na bhūriṣāḍ ayoji mahaḥ purūṇi sātaye vasūni. Ādīṁ viśvā nahuṣyāṇi jātā svarṣātā vana ūrdhvā navanta.

The great exalted soma spirit of life's vibrancy, like a great chariot of abundant comfort, capacity and possibility is enjoined for achieving many kinds of wealth, honours and excellences, and then all things born, created and achieved, all high ups, giving showers of joy in the exciting field of life honour, adore and celebrate the soma spirit of life divine. (Rg. 9-88-2)

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1473. Pavamana Soma Devata, Ushana Kavya Ṛshi

शुष्मी शर्धो न मारुतं पवस्वानभिशस्ता दिव्या यथा विट्। आपो न मक्षू सुमतिर्भवा नः सहस्राप्साः पृतनाषाड् न यज्ञः ॥ १४७३ ॥

Śuṣmī śardho na mārutaṁ pavasvānabhiśastā divyā yathā viṭ. Āpo na makṣū sumatir bhavā naḥ sahasrāpsāḥ pṛtanāṣāṇ na yajñaḥ.

O mighty power of purity and action like the force of winds, flow and purify, blow away the dead leaves, dry up the roots of negativity so that the nation of humanity may be clean and brilliant, free from malice, hate and fear of misfortune. Be instant cleanser and sanctifier of our will and understanding like holy waters of grace and give us a noble mind. Be like yajna, giver of a thousand noble powers and a victor in conflicts within and outside. (Rg. 9-88-7)

1474. Agni Devata, Bharadvaja Barhaspatya Ṛshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः।
देवेभिर्मानुषे जने ॥ १४७४ ॥

Tvam agne yajñānāṁ hotā viśveṣāṁ hitaḥ.
Devebhir mānuṣe jane.

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community. (Rg. 6-16-1)

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1475. Agni Devata, Bharadvaja Barhaspatya Ṛshi

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः।
आ देवान्वक्षि यक्षि च॥ १४७५॥

Sa no mandrābhir adhvare jihvābhir yajā mahaḥ. Ā devān vakṣi yakṣi ca.

O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful. (Rg. 6-16-2)

1476. Agni Devata, Bharadvaja Barhaspatya Ṛshi

वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा।
अग्ने यज्ञेषु सुक्रतो॥ १४७६॥

Vetthā hi vedho adhvanaḥ pathaś ca devāñjasā. Agne yajñeṣu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space. (Rg. 6-16-3)

1477. Agni Devata, Vishvamitra Gathina Ṛshi

होता देवो अमर्त्यः पुरस्तादेति मायया।
विदथानि प्रचोदयन्॥ १४७७॥

Hotā devo amartyaḥ purastād eti māyayā. Vidathāni pracodayan.

The brilliant performers of yajna, immortal and

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indestructible, goes forward with his innate power and intelligence, inspiring, advancing and accelerating yajnic programmes of creative and productive corporate action. (Rg. 3-27-7)

1478. Agni Devata, Ushanaḥ Kavya Ṛshi

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते।
विप्रो यज्ञस्य साधनः॥ १४७८॥

Vājī vājeṣu dhīyate'dhvareṣu pra ṇīyate.
Vipro yajñasya sādhanaḥ.

Agni, tempestuous power and vibrant accomplisher of yajnic creation, is adopted, lighted and accelerated in top gear in scientific and technological programmes of friendly and cooperative nature. (Rg. 3-27-8)

1479. Agni Devata, Ushanaḥ Kavya Ṛshi

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे।
दक्षस्य पितरं तना॥ १४७९॥

Dhiyā cakre vareṇyo bhūtānāṁ garbham ā dadhe. Dakṣasya pitaraṁ tanā.

Agni, lord of our love and choice, as parent and teacher, bears the natural child, seed of evolving humanity, in protective and educational custody and, with expansive intelligence, completes the growth and accomplishment of the child to the future protector and promoter of human expertise and perfection through educational rebirth, into the full man as a 'dvija'. (Rg. 3-27-9)

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1480. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम्।
रसा दधीत वृषभम्॥ १४८०॥

Ā sute siñcata śriyaṁ rodasyor abhiśriyam.
Rasā dadhīta vṛṣabham.

O seekers of communion aspiring for divine ecstasy, when the communion is achieved, collect and fill the mind to overflowing with nectar and offer the oblations of ananda to the heavenly glory of Agni rolling across and over heaven and earth. (Rg. 8-72-13)

1481. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

ते जानत स्वमोक्यां३ सं वत्सासो न मातृभिः।
मिथो नसन्त जामिभिः॥ १४८१॥

Te jānata svam okyāṁ३ saṁ vatsāso na mātṛ-bhiḥ. Mitho nasanta jāmibhiḥ.

The aspirants know the one inmate spirit of their common home and they all abide and move together in and with the one intimate spirit of their own kind as children move around attached with their mothers (each with the one that is his, but all mothers are the same, the one common Soul). (Rg. 8-72-14)

1482. Agni or Havis Devata, Bharadvaja Barhaspatya Ṛshi

उप स्त्रक्वेषु बप्सतः कृण्वते धरुणं दिवि।
इन्द्रे अग्ना नमः स्वः॥ १४८२॥

Upa srakveṣu bapsataḥ kṛṇvate dharuṇaṁ divi.
Indre agnā namaḥ svaḥ.

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Agni, receiving, kindling and consuming the oblations in the flames, turns the havi into light in heaven as offering in the cup of faith to Indra. (So does the yogi turn his thoughts through contemplation into light and joy in the higher personality to offer it as homage to Indra.) (Rg. 8-72-15)

1483. Indra Devata, Brhaddiva Atharvana Ṛshi

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः। सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः॥ १४८३॥

Tad id āsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugras tveṣanṛmṇaḥ. Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ.

That Indra, Brahma, is the first and highest among all the worlds in existence, of which, as the original cause, is born the blazing, refulgent potent sun which, always rising every moment, destroys the negativities which damage life and by which all positive and protective powers and people of the world rejoice and celebrate life. (Rg. 10-120-1)

1484. Indra Devata, Brhaddiva Atharvana Ṛshi

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति। अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु॥ १४८४॥

Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasaṁ dadhāti. Avyanac ca vyanac ca sasni sam te navanta prabhṛtā madeṣu.

Growing mighty in strength, immensely lustrous, destroyer of negativities, it strikes fear into the heart of forces causing damage to life and the environment. O

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Bountiful purifier and sustainer of the breathing and non-breathing world, all the people and powers which receive sustenance from you join to do honour to you in their joy and celebration of life. (Rg. 10-120-2)

1485. Indra Devata, Brhaddiva Atharvana Ṛshi

त्वे क्रतुमपि वृञ्जन्ति विश्वे द्विर्यदेते त्रिर्भवन्त्यूमाः। स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः॥ १४८५॥

Tve kratum api vṛñjanti viśve dvir yad ete trir bhavantyūmāḥ. Svādoḥ svādīyaḥ svādunā sṛjā samadaḥ su madhu madhunābhi yodhīḥ.

And they all, celebrants of divinity, surrender all actions and prayers to you when they join in couples and grow to three in the family. O lord sweeter than sweetness itself, join the sweets of life with honey and with divine sweetness and bliss create life overflowing with love and ecstasy. (Rg. 10-120-3)

1486. Indra Devata, Grtsamada Shaunaka Ṛshi

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत् सोममपिबद्विष्णुना सुतं यथावशम्। स ईं ममाद महि कर्म कर्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ १४८६॥

Trikadrukeṣu mahiṣo yavāśiraṁ tuviśuṣmastṛmpat somaṁ apibad viṣṇunā sutam yathāvaśam. Sa īṁ mamāda mahi karma kartave mahāmuruṁ sainaṁ saścad devo devaṁ satya induḥ satyamindram.

The great and powerful sun drinks up the soma, essence of vital juices reinforced with herbal elixir,

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matured in three containers, i.e., the earth, the sky and the heaven of light, and distilled by light and wind while it shines and energises the essences.

He who delights in energising this sun, greatest of the great in nature, to do great things, who blesses and continues to bless this blazing power of light is the eternal, ever true, self-refulgent Lord Supreme, blissful as the moon.

And he who would love to do great things vast and worthy of the great, he, true and bright as the moon, should serve and meditate on this lord of unbounded light and energy. (Rg. 2-22-1)

1487. Indra Devata, Grtsamada Shaunaka Ṛshi

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः। दाता राध स्तुवते काम्यं वसु प्रचेतन सैनं सश्चद्देवो देवं सत्य इन्दुः सत्य-मिन्द्रम्॥ १४८७॥

Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākaṁ vṛddho vīryaiḥ sāsahir mṛdho vicarṣaṇiḥ. Dātā rādhaḥ stuvate kāmyaṁ vasu pracetana sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The jiva, individual soul, born in human form with the potential to know and act, courage and splendour, carries on the business of life and grows with vigour and valour, challenging, victorious and brilliant with vision and judgement. Indra, lord of life, all giver, provides whatever wealth and power is loved and valued by the pious and worshipful soul. May the soul of man, blessed and true as the moon, join and serve this supreme

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lord Indra, self-refulgent, eternal and true, in prayer, worship and meditation. (Rg. 2-22-3)

1488. Indra Devata, Grtsamada Shaunaka Ṛshi

अध त्विषीमाँ अभ्योजसा कृविं युधाभवदा रोदसी अपृणदस्य मज्मना प्र वावृधे। अधत्तान्यं जठरे प्रेमरिच्यत प्र चेतय सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम्॥ १४८८॥

Adha tviṣīmāň abhyojasā kṛviṁ yudhābhavad ā rodasī apṛṇad asya majmanā pra vāvṛdhe. Adhattānyaṁ jaṭhare premaricyata pra cetaya sainaṁ saścad devo devaṁ satya induḥ satyam indram.

The mighty universal energy with its own electric force and its action fills up the heaven and earth with universal water vapours full like a reservoir, and it continues to grow by the omnipotence of the omnipresent lord Indra, the self-refulgent Indra. It holds within its womb the other, wealth of waters, releases the waters and stays larger and mightier. The lord self-refulgent who creates and blesses this mighty bright universal yajnic energy of electricity is Indra, eternal and ever blissful as the moon. Enlighten us, O lord, with energy and bliss. (Rg. 2-22-2)

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CHAPTER–14

1489. Indra Devata, Priyamedha Angirasa Ṛshi

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे।
सूनुं सत्यस्य सत्पतिम्॥ १४८९॥

Abhi pra gopatiṁ girendram arca yathā vide.
Sūnuṁ satyasya satpatim.

To the best of your knowledge and culture and with the best of your language, worship and adore Indra, protector of stars and planets, lands and cows, language and culture, creator of the dynamics of existence and protector of its constancy. (Rg. 8-69-4)

1490. Indra Devata, Priyamedha Angirasa Ṛshi

आ हरयः ससृज्रिरेऽरुषीरधि बर्हिषि।
यत्राभि संनवामहे॥ १४९०॥

Ā harayaḥ sasṛjrire'ruṣīr adhi barhiṣi.
Yatrābhi saṁ navāmahe.

Let the vibrations of divinity, like crimson rays of dawn which bring the sun to the earth, bring Indra on to our sacred grass where we humans meet and pray and celebrate the lord in song together. (Rg. 8-69-5)

1491. Indra Devata, Priyamedha Angirasa Ṛshi

इन्द्राय गाव आशिरं दुदुह्रे वज्रिणे मधु।
यत्सीमुपह्वरे विदत्॥ १४९१॥

Indrāya gāva āśiraṁ duduhre vajriṇe madhu.
Yatsīm upahvare vidat.

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Lands and cows, suns and planets, indeed all objects in motion, exude for Indra, wielder of thunder, the ichor of emotional adoration seasoned with ecstasy like honey sweet milk mixed with soma which he receives close at hand and cherishes.(Rg. 8-69-6)

1492. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत।
उप ब्रह्माणि सवनानि वृत्रहन् परमज्या ऋचीषम ॥ १४९२ ॥

Ā no viśvāsu havyaṁ indraṁ samatsu bhūṣata. Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣama.

O yajakas, adore and glorify Indra, lord of universal energy, world power and human forces, worthy of reverence and invocation in all our joint battles of life. May the lord of strongest bow, destroyer of evil and dispeller of darkness and ignorance, great and glorious as sung in the Rks, grace our songs of adoration and faithful efforts with the beauty and glory of success. (Rg. 8-90-1)

1493. Indra Devata, Nrmedha and Purumedhau Angirasau Ṛshis

त्वं दाता प्रथमो राधसामस्यसि सत्य ईशानकृत्।
तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥ १४९३ ॥

Tvaṁ dātā prathamo rādhasāmasyasi satya īśānakṛt. Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso mahaḥ.

You are the original giver of means of effort and

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success in all fields of life. You are the maker of leaders and giver of the wealth and honours of life. Of such great lord of glory and power, promoter and protector of strength and power, we pray for wealth, honour and excellence worthy of your glory. (Rg. 8-90-2)

1494. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

प्रत्नं पीयूषं पूर्व्यं यदुक्थ्यं महो गाहाद्दिव आ निरधुक्षत।
इन्द्रमभि जायमानं समस्वरन्॥ १४९४॥

Pratnaṁ pīyūṣaṁ pūrvyaṁ yad ukthyaṁ maho gāhād diva ā nir adhukṣata. Indram abhi jāyamānaṁ sam asvaran.

That nectar of divinity, eternal and adorable, which the ancient sages distilled from the mighty great and infinite heaven of light, and which they perceived rising for the soul while they sang in adoration, that same nectar, O Soma, may shower on us too, we pray. (Rg. 9-110-8)

1495. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

आदीं के चित् पश्यमानास आप्यं वसुरुचो दिव्या अभ्यनूषत। दिवो न वारं सविता व्यूर्णुते॥ १४९५॥

Ādīṁ kecit paśyamānāsa āpyaṁ vasuruco divyā abhyanūṣata. Divo na vāraṁ savitā vyūrṇute.

And some men of vision who can perceive the adorable presence worthy of attainment, and some divinely blest lovers of the life sustainer Soma who adore and exalt him, these reveal the mystery and majesty of the supreme Soma spirit as the sun reveals

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the world of physical reality. (Rg. 9-110-6)

1496. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

अध यदिमे पवमान रोदसी इमा च विश्वा भुवनाभि मज्मना। यूथे न निष्ठा वृषभो वि राजसि॥ १४९६ ॥

Adha yad ime pavamāna rodasī imā ca viśvā bhuvanābhi majmanā. Yūthe na niṣṭhā vṛṣabho vi rājasi.

And then, O pure and purifying Soma, as long as these heaven and earth and all these regions of the world you wield with your might abide, you abide as the master in the centre of the multitude. (Rg. 9-110-9)

1497. Agni Devata, Ajigarti Shunahshepa Ṛshi

इममू षु त्वमस्माकं सनिं गायत्रं नव्यांसम्।
अग्ने देवेषु प्र वोचः॥ १४९७॥

Imamū ṣu tvam asmākaṁ sanim gāyatraṁ navyāṅsam. Agne deveṣu pra vocaḥ.

Agni, eternal lord omniscient, this divine knowledge, blissful, sweet and musical in Gayatri and other musical metres, ever new and giver of new ideas, pray reveal it to the sages and whisper it into our soul. (Rg. 1-27-4)

1498. Agni Devata, Ajigarti Shunahshepa Ṛshi

विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ।
सद्यो दाशुषे क्षरसि॥ १४९८ ॥

Vibhaktāsi citrabhāno sindhor ūrmā upāka ā. Sadyo dāśuṣe kṣarasi.

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Versatile lord of wide and various knowledge such as analysis of sea waves and water particles, come soon, you always give a shower of knowledge to the man of faith, reverence and generosity. (Rg. 1-27-6)

1499. Agni Devata, Ajigarti Shunahshepa Ṛshi

आ नो भज परमेष्वा वाजेषु मध्यमेषु।
शिक्षा वस्वो अन्तमस्य॥ १४९९॥

Ā no bhaja parameṣvā vājeṣu madhyameṣu.
Śikṣā vasvo antamasya.

Lord of knowledge and power, in the highest, medium and closest battles and businesses of life, enlighten us and give us the joy and wealth of life both material and spiritual. (Rg. 1-27-5)

1500. Indra Devata, Vatsa Kanva Ṛshi

अहमिद्धि पितुष्परि मेधामृतस्य जग्रह।
अहं सूर्यइवाजनि॥ १५००॥

Aham iddhi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.

I have received from my father super intelligence of the universal mind and law, I have realise it too in the soul, and I feel reborn like the refulgent sun.(Rg.8-6-10)

1501. Indra Devata, Vatsa Kanva Ṛshi

अहं प्रत्नेन जन्मना गिरः शुम्भामि कण्ववत्।
येनेन्द्रः शुष्ममिद्दधे॥ १५०१॥

Ahaṁ pratnena janmanā giraḥ śumbhāmi kaṇvavat. Yenendraḥ śuṣmam id dadhe.

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With the realisation of ancient and eternal knowledge and all my thought and will I sanctify and adorn my words and voice in song like a wise sage, and, by that, Indra, lord of light and power, vests me with strength and excellence. (Rg. 8-6-11)

1502. Indra Devata, Vatsa Kanva Ṛshi

ये त्वामिन्द्र न तुष्टुवुर्ऋषयो ये च तुष्टुवुः।
ममेद् वर्धस्व सुष्टुतः॥ १५०२॥

Ye tvām indra na tuṣṭuvur ṛṣayo ye ca tuṣṭuvuḥ.
Memed varddhasva suṣṭutaḥ.

There are men who do not adore you, and there are sages who adore you, (both ways you are acknowledged and adored by praise or protest). O lord thus adored by me and pleased, pray accept my adoration and let us rise. (Rg. 8-6-12)

1503. Agni Devata, Agni Tapasa Ṛshi

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्म सहस्कृत।
ये देवत्रा य आयुषु तेभिर्नो महया गिरः॥ १५०३॥

Agne viśvebhir agnibhir josi brahma sahaskṛta.
Ye devatrā ya āyuṣu tebhir no mahayā giraḥ.

Agni, divine fire and spirit of life, born of divine energy, force and power, you love and accept our songs and havi offered into the yajna vedi. You love and accept our homage along with all other versions of agni, vital energy, present in nature's divinities and in living beings. Pray, along with all these, exalt our homage and songs of adoration.

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1504. Vishvedeva Devata, Agni Tapasa Ṛshi

प्र स विश्वेभिरग्निभिरग्निः स यस्य वाजिनः।
तनये तोके अस्मदा सम्यङ् वाजैः परीवृतः॥ १५०४॥

Pra sa viśvebhir agnibhir agniḥ sa yasya vāji-naḥ. Tanaye toke asmad ā samyaṅ vājaiḥ parī-vṛtaḥ.

May that Agni, along with all other universal forms of heat, whose living versions are passion, creativity and heroic expression, come fully girt about with power, passion and spirit of advancement and bless us and our kith and kin

1505. Vishvedeva Devata, Agni Tapasa Ṛshi

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय।
त्वं नो देवतातये रायो दानाय चोदय॥ १५०५॥

Tvaṁ no agne agnibhir brahma yajñam ca varddhaya. Tvaṁ no devatātaye rāyo dānāya codaya.

Agni, leading light of the world, by the gifts of enlightenment increase and develop our knowledge and corporate action, and inspire and enlighten us for the service of the divinities to win their gifts of wealth, honour and excellence. (Rg. 10-141-6)

1506. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः।
स त्वं नो वीर वीर्याय चोदय॥ १५०६॥

Tve soma prathamā vṛktabarhiṣo mahe vājāya śravase dhiyam dadhuḥ. Sa tvaṁ no vīra vīr-yāya codaya.

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Into you, O Soma, did ancient sages of uninvolved mind with yajnic dedication concentrate and focus their mind and senses for the attainment of a high order of spiritual enlightenment. O Soma spirit of divinity that enlightened the sages, pray inspire and enlighten us too with that same divine manliness of vision and action. (Rg. 9-110-7)

1507. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

अभ्यभि हि श्रवसा ततर्दिथोत्सं न कं चिज्जनपानमक्षितम्।
शर्याभिर्न भरमाणो गभस्त्योः ॥ १५०७॥

Abhyabhi hi śravasā tatardithotsam na kaṁ cij-janapānam akṣitam. Śaryābhir na bharamāṇo gabhastyoḥ.

Bearing in hands as if, and maintaining in balance by evolutionary powers, you hold and control the means of life sustenance, and release them in constant flow of food and energy like an inexhaustible stream of water for the maintenance and fulfilment of common humanity. (Rg. 9-110-5)

1508. Pavamana Soma Devata, Tryaruna Trasadasyu Ṛshis

अजीजनो अमृत मर्त्याय कमृतस्य धर्मन्नमृतस्य चारुणः।
सदासरो वाजमच्छा सनिष्यदत्॥ १५०८॥

Ajījano amṛta martyāya kam ṛtasya dharmann-amṛtasya cāruṇaḥ. Sadāsaro vājam acchā saniṣyadat.

Immortal Soma, for mortal humanity you create peace and pleasure radiating in the operative laws of eternal and immortal blissful dynamics of existence,

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vesting in mortals the energy and ambition to live, and you move on ever in union with mortals and immortals. (Rg. 9-110-4)

1509. Indra Devata, Vishvamana Vaiyashva Ṛshi

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु।
प्र राधांसि चोदयते महित्वना॥ १५०९॥

Endum indrāya siñcata pibāti somyaṁ madhu. Pra rādhāṅsi codayate mahitvanā.

Prepare, offer and regale Indra with the nectar drink of faith and performance. He values, enjoys and promotes the honey sweets of peace, pleasure and progress and, with his power and grandeur, inspires the people with will and competence and ambition for progress and excellence. (Rg. 8-24-13)

1510. Indra Devata, Vishvamana Vaiyashva Ṛshi

उपो हरीणां पतिं राधः पृञ्चन्तमब्रवम्।
नूनं श्रुधि स्तुवतो अश्व्यस्य॥ १५१०॥

Upo harīṇāṁ patiṁ rādhaḥ pṛñcantam abravam. Nūnaṁ śrudhi stuvato aśvyasya.

I reach the lord protector and controller of the moving worlds, the omnipotent who enjoins the soul with the world of nature, and I closely whisper in prayer: Listen to the celebrant devotee who is keen to move from humanity to divinity and deserves to be accepted. (Rg. 8-24-14)

1511. Indra Devata, Vishvamana Vaiyashva Ṛshi

न ह्या३ङ्ग पुरा च न जज्ञे वीरतरस्त्वत्।
न की राया नैवथा न भन्दना॥ १५११॥

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Na hyā ङ्ga purā ca na jajñe vīrataras tvat.
Na kī rāyā naivathā na bhandanā.

Pray listen, Indra, dearest lord of life, true it is that no one born ever before or after was greater or mightier than you, none by wealth and power, none by competence and advancement, none by songs of prayer and adoration, none like you. (Rg. 8-24-15)

1512. Indra Devata, Priyamedha Angirasa Ṛshi

नदं व ओदतीनां नदं योयुवतीनाम्।
पतिं वो अघ्न्यानां धेनूनामिषुध्यसि॥ १५१२॥

Nadaṁ va odatīnāṁ nadaṁ yoyuvatīnām.
Patiṁ vo aghnyānāṁ dhenūnām iṣudhyasi.

Indra is the resounding source of fresh energies, roaring expression of maiden youthfulness, protector and promoter of sacred sources of production and nourishment such as cows which must not be killed or hurt, and he is the relentless inexhaustible keeper of your arrows for your targets of defence and development. (Rg. 8-69-2)

1513. Agni Devata, Vasishtha Maitravaruni Ṛshi

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम्।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते॥ १५१३॥

Devo vo draviṇodāḥ pūrṇām vivaṣṭvāsicam. Ud vā siñcadhvam upa vā pṛṇadhvaṁ ād id vo deva ohate.

Agni, self-refulgent lord giver of wealth, honour and excellence, loves to have your fire of yajnic action sprinkled with overflowing ladle of ghrta and the highest

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refined action. Serve him closely, feed the fire to the full, let the flames rise, and the generous lord refulgent would lead you to the heights of prosperity and excellence. (Rg. 7-16-11)

1514. Agni Devata, Vasishtha Maitravaruni Ṛshi

तं होतारमध्वरस्य प्रचेतसं वह्निं देवा अकृण्वत।
दधाति रत्नं विधते सुवीर्यमग्निर्जनाय दाशुषे॥ १५१४॥

Taṁ hotāram adhvarasya pracetasaṁ vahniṁ devā akṛṇvata. Dadhāti ratnaṁ vidhate suvīr-yam agnir janāya dāśuṣe.

Let the brilliant, noble and generous leaders of humanity choose, sanctify and anoint that intelligent all-aware person as Agni, leader, ruler and high-priest of the yajnic social order of love, peace and non-violence, who would create and bear the jewel wealth and values of life and high power and prestige of the noblest order for generous self-sacrificing people dedicated to the yajna of the social system.(Rg.7-16-12)

1515. Agni Devata, Saubahri Kanva Ṛshi

अदर्शि गातुवित्तमो यस्मिन् व्रतान्यादधुः।
उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्तु नो गिरः॥ १५१५॥

Adarśi gātuvittamo yasmin vratānyādadhuḥ. Upo ṣu jātam āryasya varddhanam agniṁ nakṣantu no giraḥ.

There is seen the light of Agni, best knower of the ways of life, where people direct and concentrate their vows of piety and discipline. Let our songs of adoration rise and reach Agni, self-revealed, who opens

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the paths of progress and urges us on to reach the goal of rectitude for noble people. (Rg.8-103-1)

1516. Agni Devata, Saubahri Kanva Ṛshi

यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः।
सहस्रसां मेधसाताविव त्मनाग्निं धीभिर्नमस्यत॥ १५१६॥

Yasmād rejanta kṛṣṭayaścarkṛtyāni kṛṇvataḥ. Sahasrasāṁ medhasātāviva tmanāgnim dhībhir namasyata.

From that gift of light the children of earth shine and continue doing their daily duties. O people, do service in homage to Agni, giver of light and a thousand other gifts as in yajnic generosity. Do so with your heart and soul, adore him sincerely by thought and action. (Rg. 8-103-3)

1517. Agni Devata, Sobahri Kanva Ṛshi

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना। अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि॥ १५१७॥

Pra daivodāso agnir deva indro na majmanā. Anu mātaraṁ pṛthivīṁ vi vāvṛte tasthau nākasya śarmaṇi.

Agni, the sun, lover of holy admirers, sitting as if on top of heaven in glory, turns his rays of light in circuit to the mother earth for her children.(Rg.8-103-2)

1518. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

अग्न आयूँषि पवस आसुवोर्जमिषं च नः।
आरे बाधस्व दुच्छुनाम्॥ १५१८॥

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Agna āyūn̆ṣi pavasa ā suvorjam iṣaṁ ca naḥ.
Āre bādhasva ducchunām.

Agni, heat and energy of life divine, give us good health and long age with purity, create and bring us food, energy and excellence, and throw off and keep away all evils and negativities from us. (Rg. 9-66-19)

1519. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः ।
तमीमहे महागयम् ॥ १५१९ ॥

Agnir ṛṣiḥ pavamānaḥ pāñcajanyaḥ purohitaḥ.
Tam īmahe mahāgayam.

Agni is the light of life and fire of passion, pure and purifying energy ever radiative, universal inspirer of all people on earth and energiser of all five faculties, adorable leader of entire humanity and guiding spirit of the corporate life of all human communities together. We adore, serve and pray for the favour of such generous father of the household of humanity. (Rg. 9-66-20)

1520. Pavamana Agni Devate, Shatam Vaikhanasas Ṛshis

अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् ।
दधद्रयिं मयि पोषम् ॥ १५२० ॥

Agne pavasva svapā asme varcaḥ suvīryam.
Dadhad rayim mayi poṣam.

Agni, pray radiate and purify us. Lord of holy action, bless us with holy lustre, noble courage and virility. Bear and bring us wealth, honour and excellence with promotive health and nourishment. (Rg. 9-66-21)

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1521. Agni Devata, Vasuyavah Atreya Ṛshis

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया।
आ देवान् वक्षि यक्षि च॥ १५२१ ॥

Agne pāvaka rociṣā mandrayā deva jihvayā.
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy. (Rg. 5-26-1)

1522. Agni Devata, Vasuyavah Atreya Ṛshis

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम्।
देवाँ आ वीतये वह॥ १५२२ ॥

Taṁ tvā ghṛtasnavīmahe citrabhāno svar dṛśam. Devāň ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence. (Rg. 5-26-2)

1523. Agni Devata, Vasuyavah Atreya Ṛshis

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि।
अग्ने बृहन्तमध्वरे॥ १५२३ ॥

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Vīti hotram tvā kave dyumantaṁ sam idhīmahi.
Agne bṛhantam adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment. (Rg. 5-26-3)

1524. Agni Devata, Gotama Rahugana Ṛshi

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि।
विश्वासु धीषु वन्द्य॥ १५२४॥

Avā no agna ūtibhir gāyatrasya prabharmaṇi.
Viśvāsu dhīṣu vandya.

Lord adorable all over the world in the affairs of enlightenment, protect and advance us with your care and powers of defence and development in the transactions of knowledge and happiness of the people with your heart and soul. (Rg. 1-79-7)

1525. Agni Devata, Gotama Rahugana Ṛshi

आ नो अग्ने रयिं भर सत्रासाहं वरेण्यम्।
विश्वासु पृत्सु दुष्टरम्॥ १५२५॥

Ā no agne rayim bhara satrāsāhaṁ vareṇyam.
Viśvāsu Pṛtsu duṣṭaram.

Agni, lord of wealth and power, bless us with cherished wealth and power, formidable and invincible in all the battles of life, overcoming all and ever. (Rg. 1-79-8)

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1526. Agni Devata, Gotama Rahugana Ṛshi

आ नो अग्ने सुचेतुना रयिं विश्वायुपोषसम्।
मार्डीकं धेहि जीवसे॥ १५२६ ॥

Ā no agne sucetunā rayiṁ viśvāyu-poṣasam.
Mārḍīkaṁ dhehi jīvase.

Agni, lord of life, light and wealth, bring us and bless us with wealth along with knowledge, science and technology that may provide nourishment and health for all, soothing and joyful for happy living.(Rg.1-79-9)

1527. Agni Devata, Ketu Agneya Ṛshi

अग्निं हिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु।
तेन जेष्म धनंधनम्॥ १५२७॥

Agniṁ hinvantu no dhiyaḥ saptim āśum ivājiṣu.
Tena jeṣma dhanaṁ dhanam.

Let our thought, will and actions research and develop fire energy like a fleet or horse spurred to battle for victory so that thereby we may achieve the real wealth of wealths. (Rg. 10-156-1)

1528. Agni Devata, Ketu Agneya Ṛshi

यया गा आकरामहै सेनयाग्ने तवोत्या।
तां नो हिन्व मघत्तये॥ १५२८ ॥

Yayā gā ākarāmahai senayāgne tavotyā.
Tāṁ no hinva maghattaye.

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O leading light of life, energy of fire, with your powers and means of protection by which we acquire our lands and develop our fields and cattle wealth, pray enhance and accelerate that same power for us for acquisition of wealth, power and honour. (Rg.10-156-2)

1529. Agni Devata, Ketu Agneya Ṛshi

आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम्।
अङ्धि खं वर्तया पविम्॥ १५२९॥

Āgne sthūram rayim bhara pṛthum gomantam aśvinam. Aṅdhi kham varttayā pavim.

O light and fire of life, bring us solid, vast and lasting wealth rich in lands, cows and culture, horses, transport and achievement, fill the firmament with profuse rain and vapour, and turn poverty and indigence into plenty and generosity. (Rg. 10-156-3)

1530. Agni Devata, Ketu Agneya Ṛshi

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि।
दधज्ज्योतिर्जनेभ्यः॥ १५३०॥

Agne nakṣatram ajaram ā sūryaṁ rohayo divi. Dadhaj jyotir janebhyaḥ.

Agni, light of life, ruler of existence, let the unaging sun, star of good fortune, rise high in heaven so that it may bring light and energy for humanity and enhance their well being. (Rg. 10-156-4)

1531. Agni Devata, Ketu Agneya Ṛshi

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत्।
बोधा स्तोत्रे वयो दधत्॥ १५३१॥

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Agne ketur viśām asi preṣṭhaḥ śreṣṭha upasthasat. Bodhā stotre vayo dadhat.

Agni, light and fire of life, you are the essential brilliant definition and identity of humanity, blazing ensign of human culture, dearest, best, closest, freest, bearing food, energy and enlightenment for the celebrant. Pray listen, enlighten, and bless.(Rg.10-156-5)

1532. Agni Devata, Virupa Angirasa Ṛshi

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम्।
अपां रेतांसि जिन्वति॥ १५३२ ॥

Agnir mūrddhā divaḥ kakutpatiḥ pṛthivyā ayam. Apāṁ retā̆nsi jinvati.

This Agni is the highest lord and master of all on top of heaven and earth and gives energy and sustenance to the seeds of life in the waters of the universe. (Rg. 8-44-16)

1533. Agni Devata, Virupa Angirasa Ṛshi

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः।
स्तोता स्यां तव शर्मणि॥ १५३३ ॥

Īśiṣe vāryasya hi dātrasyāgne svaḥ-patiḥ. Stotā syāṁ tava śarmaṇi.

Agni, you are the lord and protector of the peace and bliss of heaven. You rule over the wealth, honour and excellence of the world. I pray that I may adore and celebrate your divine glory and abide in heavenly peace and joy under your divine protection. (Rg. 8-44-18)

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1534. Agni Devata, Virupa Angirasa Ṛshi

उदग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते।
तव ज्योतींष्यर्चयः ॥ १५३४ ॥

Ud agne śucayas tava śukrā bhrājanta īrate.
Tava jyotīn̆ṣyarcayaḥ.

Agni, light and life of the world, your fires and flames, lights and lightnings, pure, white and undefiled, shine and radiate all over spaces. (Rg. 8-44-17)

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CHAPTER–15

1535. Agni Devata, Gotama Rahugana Ṛshi

कस्ते जामिर्जनानामग्ने को दाश्वध्वरः।
को ह कस्मिन्नसि श्रितः॥ १५३५॥

Kaste jāmir janānām agne ko dāśvadhvaraḥ.
Ko ha kasminn asi śritaḥ.

Agni, who among people is your brother that knows well? Who is the giver? Who is the yajaka? Who are you? Wherein do you abide. (Rg. 1-75-3)

1536. Agni Devata, Gotama Rahugana Ṛshi

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः।
सखा सखिभ्य ईड्यः॥ १५३६॥

Tvaṁ jāmir janānām agne mitro asi priyaḥ.
Sakhā sakhibhya īḍyaḥ.

Agni, you are the brother and saviour of the people. You are the friend. You are so dear and affectionate a source of fulfilment. You are the friend of friends, adorable for your companions. (Rg. 1-75-4)

1537. Agni Devata, Gotama Rahugana Ṛshi

यजा नो मित्रावरुणा यजा देवाँ ऋतं बृहत्।
अग्ने यक्षि स्वं दमम्॥ १५३७॥

Yajā no mitrāvaruṇā yajā devām̐ ṛtam bṛhat.
Agne yakṣi svaṁ damam.

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Agni, do yajna for Mitra and Varuna, pranic energy of prana and apana. Do yajna for the divine energies of nature. Do yajna for Rtam, promotion of Eternal Knowledge of divine Law. Do yajna for the sake of your own home and for self-control and self-culture. (Rg. 1-75-5)

1538. Agni Devata, Devashrava Ṛshi

ईडेन्यो नमस्यस्तिरस्तमांसि दर्शतः।
समग्निरिध्यते वृषा॥ १५३८॥

Īḍenyo namasyas tiras tamāँsi darśataḥ.
Sam agnir idhyate vṛṣā.

Agni, worthy of worship, worthy of reverence and salutations, virile and generous, is beautiful, it conquers the darkness of the world and is lighted and raised in yajnas. (Rg. 3-27-13)

1539. Agni, Rtava Devata, Devashrava Ṛshi

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः।
तं हविष्मन्त ईडते॥ १५३९॥

Vṛṣo agniḥ samidhyate'śvo na devavāhanaḥ.
Taṁ haviṣamanta īḍate.

Virile and generous, Agni is lighted and raised, it shines and blazes. It is the carrier of fragrance to the divinities of heaven and earth. Devotees bearing sacred offerings worship it in yajna. (Rg. 3-27-14)

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1540. Agni Devata, Devashrava Ṛshi

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि।
अग्ने दीद्यतं बृहत्॥ १५४०॥

Vṛṣaṇaṁ tvā vayaṁ vṛṣan vṛṣaṇaḥ samidhīmahi. Agne dīdyataṁ bṛhat.

Agni, virile and generous as showers of rain, refulgent lord of light and yajna, we, overflowing at heart with faith and generosity, light the fire of yajna rising and shining across the vast spaces. (Rg. 3-27-15)

1541. Agni Devata, Virupa Angirasa Ṛshi

उत्ते बृहन्तो अर्चयः समिधानस्य दीदिवः।
अग्ने शुक्रास ईरते॥ १५४१॥

Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ. Agne śukrāsa īrate.

Agni, lord of light and fire, kindled, fed and rising, your lofty and expansive flames, shining and blazing, pure, powerful and purifying, go on rising higher and higher. (Rg. 8-44-4)

1542. Agni Devata, Virupa Angirasa Ṛshi

उप त्वा जुह्वो३ मम घृताचीर्यन्तु हर्यत।
अग्ने हव्या जुषस्व नः॥ १५४२॥

Upa tvā juhvo mama ghṛtācīr yantu haryata. Agne havyā juṣasva naḥ.

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Agni, lord of beauty and bliss, let my ladles overflowing with ghrta rise and move close to you. Pray accept and enjoy our oblations and our songs.(Rg.8-44-5)

1543. Agni Devata, Virupa Angirasa Ṛshi

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम्।
अग्निमीडे स उ श्रवत्॥ १५४३॥

Mandraṁ hotāram ṛtvijaṁ citrabhānuṁ vibhāvasum. Agnim īḍe sa u śravat.

I adore Agni, lord of light and fire, blissful, generous yajaka, high priest of regular seasonal yajna, wondrous illustrious, blazing brilliant lord of wealth and honour, and I pray may the lord listen and bless. (Rg. 8-44-6)

1544. Agni Devata, Bharga Pragatha Ṛshi

पाहि नो अग्न एकया पाह्यू३त द्वितीयया। पाहि गीर्भिस्ति-
सृभिरूर्जां पते पाहि चतसृभिर्वसो॥ १५४४॥

Pāhi no agna ekayā pāhyu३ta dvitīyayā. Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.

Agni, save us by the first voice, and by the second, by three voices, and, O lord of cosmic power, ultimate haven and home of existence, protect and promote us by the four. (Rg. 8-60-9)

(This is a very simple and yet a most comprehensive verse. The first voice could be the voice of average humanity; second, words of the sages; third,

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voice of the soul; fourth, the voice of divinity. Another way to understand: One, two, three or all the four Veda's voice. Yet another: voice of the soul in the rising sequence of the four mantras of Aum as described in the Upanishads. And then the four stages of language in the descending order from divine to the human: Para, Pashyanti, Madhyama and Vaikhari.)

1545. Agni Devata, Bharga Pragatha Ṛshi

पाहि विश्वस्माद्रक्षसो अराव्णः प्र स्म वाजेषु नोऽव।
त्वामिद्धि नेदिष्ठं देवतातय आपिं नक्षामहे वृधे ॥ १५४५ ॥

Pāhi viśvasmād rakṣaso arāvṇaḥ pra sma vājeṣu no'va. Tvām iddhi nediṣṭhaṁ devatātaya āpiṁ nakṣāmahe vṛdhe.

Save us from all evils of the world, from all selfish grabbers. Protect us in our struggles and lead us to victory. We approach you and pray to you, closest to us, our own, for the success of our divine yajna and rising advancement in life. (Rg. 8-60-10)

1546. Agni Devata, Trita Aptya Ṛshi

इनो राजन्नरतिः समिद्धो रौद्रो दक्षाय सुषुमाँ अदर्शि।
चिकिद्वि भाति भासा बृहतासिक्नीमेति रुशतीम-
पाजन् ॥ १५४६ ॥

Ino rājannaratiḥ samiddho raudro dakṣāya suṣumā̆n adarśi. Cikid vi bhāti bhāsā bṛha-tāsiknīm eti ruśatīm apājan.

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Mighty self-refulgent sun, Agni, constant master illuminator of heaven and earth, blazing and commanding terrible power, abundant with life giving energy, is seen on high, energising life for intelligent and industrious work on earth and shining with boundless light, and then relinquishing the day light and projecting the light far away ahead, passes on to the area of erstwhile darkness of the night. (Then night follows the day here and the day follows night there.) (Rg. 10-3-1)

1547. Agni Devata, Trita Aptya Ṛshi

कृष्णां यदेनीमभि वर्पसाभूज्जनयन्योषां बृहतः पितुर्जाम्। ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति ॥ १५४७ ॥

Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣāṁ bṛhataḥ pitur jām. Ūrdhvaṁ bhānuṁ sūryasya stabhāyan divo vasubhir aratir vi bhāti.

Then again, overcoming the dark passage of the night with its illumination of light and manifesting the youthful daughter of great and vast heaven bearing the light of the sun up above, the same Agni shines with heavenly light constantly for the day. (Rg. 10-3-2)

1548. Agni Devata, Trita Aptya Ṛshi

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात्। सुप्रकेतैर्द्युभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि राममस्थात् ॥ १५४८ ॥

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Bhadro bhadrayā sacamāna āgāt svasāraṁ jāro abhyeti paścāt. Supṛaketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair abhi rāmam asthāt.

The sun of auspicious light, dispeller of darkness of the night, has come up close at the heels of its love, the beauteous holy dawn now on the run on its own and thus Agni, prevailing with beautiful sun shine of the morning holds off the darkness for the day. (Rg. 10-3-3)

1549. Agni Devata, Ushana Kavya Ṛshi

कया ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम्।
वराय देव मन्यवे ॥ १५४९ ॥

Kayā te agne aṅgira ūrjo napād upastutim.
Varāya deva manyave.

O creator, preserver and protector of energy, dear as breath of life and vitality of existence, with words of beauty and bliss, O light of the world, we offer our homage and adoration to you, lord refulgent and great. (Rg. 8-84-4)

1550. Agni Devata, Ushana Kavya Ṛshi

दाशेम कस्य मनसा यज्ञस्य सहसो यहो।
कदु वोच इदं नमः ॥ १५५० ॥

Dāśema kasya manasā yajñasya sahaso yaho.
Kad u voca idaṁ namaḥ.

Agni, to which mighty, potent, adorable power other than you, shall we offer our sincere homage, when and where present these words of prayer? (Rg. 8-84-5)

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1551. Agni Devata, Ushana Kavya Ṛshi

अधा त्वं हि नस्करो विश्वा अस्मभ्यं सुक्षितीः।
वाजद्रविणसो गिरः ॥ १५५१ ॥

Adhā tvaṁ hi naskaro viśvā asmabhyaṁ sukṣitīḥ. Vājadraviṇaso girah.

And you alone will provide happy homes and peaceful establishment for all our people and bless us with vitality, power, wealth and victory in response to our prayer. (Rg. 8-84-6)

1552. Agni Devata, Bharga Pragatha Ṛshi

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ १५५२ ॥

Agna ā yāhyagnibhir hotāraṁ tvā vṛṇīmahe. Ā tvām anaktu prayatā haviṣmatī yajiṣṭhaṁ barhir ā sade.

Agni, universal fire of life, come with other fires such as the sun. We opt to worship you alone, the cosmic yajamana. The yajaka people holding ladlefuls of havi would honour and celebrate you and seat you on the holy grass. (Rg. 8-60-1)

1553. Agni Devata, Bharga Pragatha Ṛshi

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्रुचश्चरन्त्यध्वरे।
ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पूर्व्यम् ॥ १५५३ ॥

Acchā hi tvā sahasaḥ sūno aṅgiraḥ sruca-ścarantyadhvare. Ūrjo napātaṁ ghṛtakeśam īmahe'gniṁ yajñeṣu pūrvyam.

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Agni, creator of energy and power, dear as breath of life omnipresent, the ladles of ghrta feed you well in the holy fire of yajna. We honour and adore the divine fire, prime power, infallible product of cosmic energy and rising in flames in yajnas. (Rg. 8-60-2)

1554. Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Ṛshi

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम्।
अच्छा यज्ञासो नमसा पुरूवसुं पुरुप्रशस्तमूतये ॥ १५५४ ॥

Acchā naḥ śiraśociṣaṁ giro yantu darśatam. Acchā yajñāso namasā purūvasuṁ puru praśastam ūtaye.

Let all our songs of adoration rise fast to the refulgent and glorious Agni. Let our yajna with homage and havi move and reach the universally adored and universally honoured Agni for the sake of universal protection. (Rg. 8-71-10)

1555. Agni Devata, Suditi - Purumidhau Angirasau, tayor va anyatara Ṛshi

अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम्।
द्विता यो भूदमृतो मर्त्येष्वा होता मन्द्रतमो विशि ॥ १५५५ ॥

Agniṁ sūnuṁ sahaso jātavedasaṁ dānāya vāryāṇām. Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo viśi.

Let our prayers reach Agni, all pervasive creator of energy, for the gift of cherished wealth and power.

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Agni is the immortal presence who appears among mortals in both physical and spiritual forms, universal yajaka, happiest and most blissful, arising in every home stead of the people. (Rg. 8-71-11)

1556. Agni Devata, Vishvamitra Gathina Ṛshi

अदाभ्यः पुरएता विशामग्निर्मानुषीणाम्।
तूर्णी रथः सदा नवः ॥ १५५६ ॥

Adābhyaḥ pura etā viśām agnir mānuṣīṇām.
Tūrṇī rathaḥ sadā navaḥ.

Irrepressible and indestructible, going forward in front of the people, fiery leader of the nation, instant starter, torch bearer of humanity and warrior, ever new: such is Agni, pioneer and leader. (Rg. 3-11-5)

1557. Agni Devata, Vishvamitra Gathina Ṛshi

अभि प्रयांसि वाहसा दाश्वाँ अश्नोति मर्त्यः।
क्षयं पावकशोचिषः ॥ १५५७ ॥

Abhi prayāñsi vāhasā dāśvāñ aśnoti martyaḥ.
Kṣayaṁ pāvaka-śociṣaḥ.

By virtue of the leading light of Agni, the generous man who gives in yajnic action gets his objects of desire, and from the rising flames of holy fire as by virtue of the scholar's brilliance of knowledge, he gets a haven of peace. (Rg. 3-11-7)

1558. Agni Devata, Vishvamitra Gathina Ṛshi

साह्वान् विश्वा अभियुजः क्रतुर्देवानाममृक्तः।
अग्निस्तुविश्रवस्तमः ॥ १५५८ ॥

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Sāhvān viśvā abhiyujaḥ kratur devānām amṛktaḥ. Agnis tuvi śravastamaḥ.

Patient yet most irresistible of all the front rank people, most enlightened of the noble and generous, inviolable, Agni is well read and most renowned leading light. (Rg. 3-11-6)

1559. Agni Devata, Saubhari Kanva Ṛshi

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः।
भद्रा उत प्रशस्तयः ॥ १५५९ ॥

Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ.

Lord of beauty and glory, may the yajna fire with offers of oblations be auspicious for us. May our charity be auspicious. May our yajna and all other acts of kindness and love free from violence be auspicious. And may all the appreciation and praise of our acts and behaviour be auspicious and fruitful. (Rg. 8-19-19)

1560. Agni Devata, Saubhari Kanva Ṛshi

भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहिः।
अव स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टये ॥ १५६० ॥

Bhadraṁ manaḥ kṛṇuṣva vṛtra-tūrye yenā samatsu sāsahiḥ. Ava sthirā tanuhi bhūri sarddhatāṁ vanemā te abhiṣṭaye.

Agni, leading light of life, turn the mind to gracious goodness, by which you challenge the adversary in battles and win over the forces of darkness.

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Reduce the many strongholds of the violent adversaries to nullity so that by your kindness and favours we may win what we desire in peace. (Rg. 8-19-20)

1561. Agni Devata, Gotama Rahugana Ṛshi

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।
अस्मे देहि जावेदो महि श्रवः ॥ १५६१ ॥

Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.

Agni, lord of the knowledge of existence, creator and ruler of food, energy and wealths of life and lord of cows and sunbeams, child of omnipotence, bring us the brilliance of knowledge and great splendour of life's victories. (Rg. 1-79-4)

1562. Agni Devata, Gotama Rahugana Ṛshi

स इधानो वसुष्कविरग्निरीडेन्यो गिरा ।
रेवदस्मभ्यं पुर्वणीक दीदिहि॥ १५६२ ॥

Sa idhāno vasuṣkavir agnir īḍenyo girā.
Revadasmabhyaṁ purvaṇīka dīdihi.

Agni, that brilliant lord of light and knowledge, treasure home of wealth and joy, divine visionary of creation, adorable with holy words, lord of wealth, blazing with flames and flaming with forces, may he ever shine and shine us with knowledge. (Rg. 1-79-5)

1563. Agni Devata, Gotama Rahugana Ṛshi

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः ।
स तिग्मजम्भ रक्षसो दह प्रति॥ १५६३ ॥

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Kṣapo rājann uta tmanāgne vastor utoṣasaḥ.
Sa tigmajambha rakṣaso daha prati.

Agni, blazing with light and power, creating and ruling over nights, days and the dawns, lord of the mighty order of justice and dispensation, burn up the evil and the wicked. (Rg. 1-79-6)

1564. Agni Devata, Gopavana Atreya Ṛshi

विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम्।
अग्निं वो दुर्यं वच स्तुषे शूषस्य मन्मभिः॥ १५६४॥

Viśo viśo vo atithiṁ vājayantaḥ purupriyam.
Agniṁ vo duryaṁ vaca stuṣe śūṣasya manmabhiḥ.

O people of the world, seekers of light and advancement by every community for every community, for the sake of you all, with sincere thoughts and resounding words, I adore Agni, holy power, your homely friend loved by all for the common good. (Rg. 8-74-1)

1565. Agni Devata, Gopavana Atreya Ṛshi

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम्।
प्रशंसन्ति प्रशस्तिभिः॥ १५६५॥

Yaṁ janāso haviṣmanto mitraṁ na sarpir āsutim. Praśaňsanti praśastibhih.

Adore and exalt Agni whom yajnic people serve as a friend, with havi in hand and oblations of clarified butter, and celebrate with songs of praise. (Rg. 8-74-2)

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1566. Agni Devata, Gopavana Atreya Ṛshi

पन्यांसं जातवेदसं यो देवतात्युद्यता।
हव्यान्यैरयद् दिवि॥ १५६६॥

Panyāñsaṁ jātavedasaṁ yo devatātyudyatā.
Havyānyairayad divi.

Serve and exalt the adorable Agni, all pervasive, who rises, strengthens all divinities of nature and humanity and raises the oblations to the heavens and heightens their vitality and power. (Rg. 8-74-3)

1567. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम्। विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जात-वेदसम्॥ १५६७॥

Samiddham agniṁ samidhā girā gṛṇe śuciṁ pāvakaṁ puro adhvare dhruvam. Vipraṁ hotāraṁ puruvāram adruhaṁ kaviṁ sumnair īmahe jātavedsam.

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists. (Rg. 6-15-7)

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1568. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम्। देवासश्च मर्त्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे॥ १५६८॥

Tvāṁ dūtam agne amṛtaṁ yuge yuge havyavāhaṁ dadhire pāyum īḍyam. Devāsaśca marttāsaśca jāgṛviṁ vibhuṁ viśpatim namasā ni ṣedire.

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity. (Rg. 6-15-8)

1569. Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Ṛshi

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे। यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव॥ १५६९॥

Vibhūṣannagna ubhayāň anu vratā dūto devānām rajasī sam īyase. Yat te dhītiṁ sumatim āvṛṇīmahe'dha smā nas trivarūthaḥ śivo bhava.

Agni, lord beatific, purifying fire, gracious to both

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wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent. (Rg. 6-15-9)

1570. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः।
वायोरनीके अस्थिरन्॥ १५७०॥

Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
Vāyor anīke asthiran.

Moving and vibrant adorations of the enlightened celebrant reach you and stay by you in the movements of air in the middle regions. (Rg. 8-102-13)

1571. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

यस्य त्रिधात्ववृतं बर्हिस्तस्थावसन्दिनम्।
आपश्चिन्नि दधा पदम्॥ १५७१॥

Yasya tridhātvavṛtaṁ barhistasthāvasand-inam. Āpaścin ni dadhā padam.

The three-quality mind of the celebrant with sattva, rajas and tamas, open and unfettered, is the seat

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of Agni where peace and potential for action both have their seat. (Rg. 8-102-14)

1572. Agni Devata, Prayoga Bhargava or Agni Pavaka Barhaspatya or Agni Grhapati-Yavishthau Sahasputrau or Anyatara Ṛshis

पदं देवस्य मीढुषोऽनाधृष्टाभिरूतिभिः।
भद्रा सूर्यइवोपदृक्॥ १५७२॥

Padaṁ devasya mīḍhuṣo'nādhṛṣṭābhir ūtibhiḥ. Bhadrā sūrya ivopadṛk.

The seat of the refulgent, generous and virile divinity, Agni, with undaunted powers of protection is auspicious and blissful, shining like an inner sun and the second inner eye with inward light and vision. (Rg. 8-102-15)

1573. Indra Devata, Medhyatithi Kanva Ṛshi

अभि त्वा पूर्वपीतये इन्द्र स्तोमेभिरायवः। समीचीनास ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम्॥ १५७३॥

Abhi tvā pūrvapītaya indra stomebhir āyavaḥ. Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gṛṇanta pūrvyam.

Indra, men in general, learned experts of vision and wisdom, illustrious powers of law and order, and fighting warriors of defence and protection all together, raising a united voice of praise, prayer and appreciation, with songs of holiness and acts of piety, invoke and invite you, ancient, nearest and most excellent lord of

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power and lustre, to inaugurate their yajnic celebration of the soma session of peaceful and exciting programme of development. (Rg. 8-3-7)

1574. Indra Devata, Medhyatithi Kanva Ṛshi

अस्येदिन्द्रो वावृधे वृष्ण्यं शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ॥ १५७४ ॥

Asyed indro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tam asya mahimānam āyavo'nu ṣṭuvanti pūrvathā.

In the ecstasy of this soma success of achievement through the yajnic programme, Indra augments the strength and enthusiasm of this host and master of the programme, while now as ever before, the people appropriately adore and exalt the greatness of this lord. (Rg. 8-3-8)

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CHAPTER–16

1575. Indragnee Devate, Vishvamitra Gathina Ṛshi

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः।
इन्द्राग्नी इष आ वृणे॥ १५७५॥

Pra vām arcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛṇe.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

1576. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्।
साकमेकेन कर्मणा॥ १५७६॥

Indrāgnī navatiṁ puro dāsapatnīr adhūnutam.
Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1577. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः।
ऋतस्य पथ्या३ अनु॥ १५७७॥

Indrāgnī apasas paryupa pra yanti dhītayaḥ.
Ṛtasya pathyā anu.

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Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayanand interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1578. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च।
युवोरप्तूर्यं हितम्॥ १५७८ ॥

Indrāgnī taviṣāṇi vāṁ sadhasthāni prayāँsi ca.
Yuvor aptūryam hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg. 3-12-8)

1579. Indra Devata, Bharga Pragatha Ṛshi

शग्ध्यू३ षु शचीपत इन्द्र विश्वाभिरूतिभिः।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि॥ १५७९ ॥

Śagdhyū ṣu śacīpata indra viśvābhir ūtibhiḥ.
Bhagaṁ na hi tvā yaśasaṁ vasuvidam anu śūra carāmasi.

Indra, lord of omnipotent action and infinitely various victories, with all powers, protections and inspirations, strengthen and energise us for excellent works without delay. As the very honour, splendour and treasure-home of the universe, O potent and heroic lord,

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we live in pursuit of your glory to justify our existence and win our destiny. (Rg. 8-61-5)

1580. Indra Devata, Bharga Pragatha Ṛshi

पौरो अश्वस्य पुरुकृद्गवामस्युत्सो देव हिरण्ययः।
न किर्हि दानं परिमर्धिषत् त्वे यद्यद्यामि तदा भर॥ १५८०॥

Pauro aśvasya purukṛd gavām asyutso deva hiraṇyayaḥ. Na kir hi dānaṁ parimarddhiṣat tve yad yadyāmi tad ā bhara.

You are the sole One omnipresent citizen of the universe, creator of all lands, cows, lights and knowledges of the world, maker of the motions, ambitions, advancements and achievements of nature and humanity, fountain head of universal joy, and golden refulgent generous lord supreme. No one can ever impair or obstruct your gifts to humanity. O lord, I pray, bring us whatever we ask for. (Rg. 8-61-6)

1581. Indra Devata, Bharga Pragatha Ṛshi

त्वं ह्येहि चेरवे विदा भगं वसुत्तये।
उद्वावृषस्व मघवन् गविष्टय उदिन्द्राश्वमिष्टये॥ १५८१॥

Tvaṁ hyehi cerave vidā bhagaṁ vasuttaye. Ud vāvṛṣasva maghavan gaviṣṭaya ud indrāśvam iṣṭaye.

Come to give gifts of wealth and honour to the devotee so that the people may be happy and prosperous. O lord of honour and majesty, Indra, bring us showers of the wealth of cows, lands, knowledge and culture for the seekers of light, and horses, advancement and achievement for the seekers of progress. (Rg. 8-61-7)

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1582. Indra Devata, Bharga Pragatha Ṛshi

त्वं पुरू सहस्राणि शतानि च यूथा दानाय मंहसे।
आ पुरन्दरं चकृम विप्रवचस इन्द्रं गायन्तोऽवसे॥ १५८२॥

Tvaṁ purū sahasrāṇi śatāni ca yūthā dānāya maṅhase. Ā purandaraṁ cakṛma vipra vacasa indram gāyanto'vase.

Indra, you command and grant many hundreds and thousands of heaps of wealth for gift to the devotees, and as many troops of soldiers for defence and protection. We, poets of holy words of adoration, do service to Indra, breaker of the strongholds of darkness and sing in praise of him and exhort him for the sake of protection and patronage. (Rg. 8-61-8)

1583. Agni Devata, Saubahri Kanva Ṛshi

यो विश्वा दयते वसु होता मन्द्रो जनानाम्।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये॥ १५८३॥

Yo viśvā dayate vasu hotā mandro janānām. Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.

Like bowls of honey let our prime songs of adoration reach this Agni who, blissful high priest of existence, gives all the wealths and joys of the world to humanity. (Rg. 8-103-6)

1584. Agni Devata, Saubahri Kanva Ṛshi

अश्वं न गीर्भी रथ्यं सुदानवो मर्मृज्यन्ते देवयवः।
उभे तोके तनये दस्म विश्पते पर्षि राधो मघोनाम्॥ १५८४॥

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Aśvaṁ na gīrbhī rathyaṁ sudānavo marmṛjy-ante devayavaḥ. Ubhe toke tanaye dasma viśpate parṣi rādho maghonām.

Agni, lord of glory, ruler and sustainer of the people, generous devotees dedicated to charity and love of divinity, with voices of adoration and prayer, exalt you like the motive power of the chariot of life, and pray: Bring us the holy power and prosperity worthy of the magnificent for our children and grand children. (Rg. 8-103-7)

1585. Varuna Devata, Ajigarti Shunahshepa Ṛshi

इमं मे वरुण श्रुधी हवमद्या च मृडय।
त्वामवस्युरा चके॥ १५८५॥

Imaṁ me varuṇa śrudhī havam adyā ca mṛḍaya. Tvām avasyur ā cake.

Varuna, Lord Supreme of our highest choice, listen to my prayer to-day, be kind and gracious. In search of love and protection, I come and praise and pray. (Rg. 1-25-19)

1586. Indra Devata, Sukaksha Angirasa Ṛshi

कया त्वं न ऊत्याभि प्र मन्दसे वृषन्।
कया स्तोतृभ्य आ भर॥ १५८६॥

Kayā tvaṁ na ūtyābhi pra mandase vṛṣan.
Kayā stotṛbhya ā bhara.

Indra, lord of power and prosperity, generous as cloud showers, by which modes of protection and promotion do you bless us with the joys we have, by which methods and graces do you bear and bring the

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wealth which the celebrants enjoy? (Rg. 8-93-19)

1587. Indra Devata, Medhatithi Kanva Ṛshi

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे।
इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ १५८७ ॥

Indram id devatātaya indraṁ prayatyadhvare. Indraṁ samīke vanino havāmaha indraṁ dhanasya sātaye.

We invoke Indra for our programmes of natural and environmental development. We invite Indra when the yajna of development is inaugurated. Lovers and admirers dedicated to him, we pray for his grace in our struggles of life, and we solicit his favour and guidance for the achievement of wealth, honour and excellence. (Rg. 8-3-5)

1588. Indra Devata, Medhatithi Kanva Ṛshi

इन्द्रो मह्ना रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत्। इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्दवः ॥ १५८८ ॥

Indro mahnā rodasī paprathacchava indraḥ sūryam arocayat. Indre ha viśvā bhuvanāni yemira indre svānāsa indavaḥ.

Indra, by the power and abundance of his omnipotence, expands and pervades heaven and earth. Indra gives the radiance of light to the sun. All regions of the universe and her children are sustained in life and order in Indra, and in the infinite power, presence and abundance of Indra flow all liquid energies of life's evolution to their perfection and fulfilment. (Rg.8-3-6)

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1589. Vishvakarma Devata, Bhauvana Vishvakarma Ṛshi

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व तन्वां३ स्वाहिते। मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु॥ १५८९॥

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva tanvām̆ svā hi te. Muhyantvanye abhito janāsa ihāsmākaṁ maghavā sūrir astu.

O Vishvakarman, you yourself guide and perform the yajna of your own creation with the holy materials from within nature itself, yourself exlating in the expansive universe. Here the other people, unaware of the mystery, feel awe-stricken but, we pray, may you, Lord Almighty and omnificent, be the ultimate giver of enlightenment for us. (Rg. 10-81-6)

1590. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि तरति सयुग्वभिः सूरो न सयुग्वभिः। धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः। विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः॥ १५९०॥

Ayā rucā hariṇyā punāno viśvā dveṣām̆si tarati sayugvabhiḥ sūro na sayugvabhiḥ. Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.

This Soma spirit of the fighting force of divinity, protecting and purifying by its own victorious lustre of innate powers, overcomes all forces of jealousy and enmity as the sun dispels all darkness with its own rays of light. The stream of its radiance, on top, shines

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beautiful and blissful. The lustrous saviour spirit which pervades all existent forms of the world, goes forward pure and purifying with seven notes of its exalting voice and seven rays of light and seven pranic energies expressive of its mighty force. (Rg. 9-111-1)

1591. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

प्राचीमनु प्रदिशं याति चेकितत्सं रश्मिभिर्यतते दर्शतो रथो दैव्यो दर्शतो रथः। अग्मन्नुक्थानि पौंस्येन्द्रं जैत्राय हर्षयन्। वज्रश्च यद्भवथो अनपच्युता समत्स्वनपच्युता ॥ १५९१ ॥

Prācīm anu pradiśaṁ yāti cekitat saṁ raśmibhir yatate darśato ratho daivyo darśato rathaḥ. Agmann ukthāni pauňsyendram jaitrāya harṣayan. Vajraś ca yad bhavatho anapacyutā samatsvanapacyutā.

Intelligent and well aware, Soma warrior goes forward in the line and to the destination in consonance and continuation of living ancient tradition of law and custom, his glorious divine chariot is directed by rays of light and vibrant enthusiasm, thus the glorious chariot goes on. Songs of praise in honour of the brave resound, exalting Indra, the ruling soul of the order, for victory, when the ruling soul and the fighting force both become the one thunderbolt infallible in battles, verily one invincible power in battle. (Rg. 9-111-3)

1592. Pavamana Soma Devata, Ananata Paruchhepi Ṛshi

त्वं ह त्यत्पणीनां विदो वसु सं मातृभिर्मर्जयसि स्व आ दम ऋतस्य धीतिभिर्दमे। परावतो न साम तद्यत्रा रणन्ति धीतयः। त्रिधातुभिररुषीभिर्वयो दधे रोचमानो वयो दधे॥ १५९२ ॥

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Tvaṁ ha tyatpaṇīnāṁ vido vasu saṁ mātṛbhir marjayasi sva ā dama ṛtasya dhītibhir dame. Parāvato na sāma tad yatrā raṇanti dhītayaḥ. Tridhātubhir aruṣībhir vayo dadhe rocamāno vayo dadhe.

You win the wealth of advantage over hard bargainers in exchange and, in trade and commerce, turn deficit into surplus and make it shine with native resources in your own home, yes with open, honest, yajnic transactions of law and truth as on the vedi of yajna. Songs of praise and appreciation from afar are heard where expert organisers and workers rejoice in action. Bright and brilliant Soma spirit of peace holds life and sustenance in hand by shining wealth of matter, mind and motion in open peaceable circulation, yes Soma holds life and sustenance in hand, under control, and provides it freely. (Rg. 9-111-2)

1593. Pusha Devata, Bharadvaja Barhaspatya Ṛshi

उत नो गोषणिं धियमश्वसां वाजसामुत।
नृवत्कृणुह्यूतये॥ १५९३॥

Uta no goṣaṇim dhiyaṁ aśvasāṁ vājasām uta. Nṛvat kṛṇuhyūtaye.

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy. (Rg. 6-53-10)

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1594. Maruts Devata, Gotama Rahugana Ṛshi

शशमानस्य वा नरः स्वेदस्य सत्यशवसः।
विदा कामस्य वेनतः॥ १५९४॥

Śaśamānasya vā naraḥ svedasya satyaśavasaḥ.
Vidā kāmasya venataḥ.

Maruts, dynamic powers of action and generosity, know and fulfil the plan and desire of the man truly courageous and powerful, knowledgeable, cultured and graceful who honestly lives by the sweat of his brow. (Rg. 1-86-8)

1595. Vishvedevah Devatah, Rjishva Bharadvaja Ṛshi

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये।
सुमृडीका भवन्तु नः॥ १५९५॥

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.
Sumṛḍīkā bhavantu naḥ.

May the Vishvedevas, eminent brilliancies of humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us. (Rg. 6-52-9)

1596. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

प्र वां महि द्यवी अभ्युपस्तुतिं भरामहे।
शुची उप प्रशस्तये॥ १५९६॥

Pra vāṁ mahi dyavī abhyupastutiṁ bharā-mahe.Śucī upa praśastaye.

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O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers. (Rg. 4-56-5)

1597. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

पुनाने तन्वा मिथः स्वेन दक्षेण राजथः।
ऊह्याथे सनादृतम्॥ १५९७॥

Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ.
Ūhyāthe sanād ṛtam.

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence. (Rg. 4-56-6)

1598. Dyavaprthivyau Devate, Vamadeva Gautama Ṛshi

मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम्।
परि यज्ञं नि षेदथुः॥ १५९८॥

Mahī mitrasya sādhathas tarantī pipratī ṛtam.
Pari yajñaṁ ni ṣedathuḥ.

O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success. (Rg. 4-56-7)

1599. Indra Devata, Ajigarti Shunahshepah Ṛshi

अयमु ते समतसि कपोतइव गर्भधिम्।
वचस्तच्चिन्न ओहसे॥ १५९९॥

Ayamu te sam atasi kapota iva garbhadhim.
Vacas tac cin na ohase.

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Indra, firmly holding the thunder-bolt in hand, like a forceful jet of water or like a flood of penetrating rays of light to shoot, breaks the cloud and releases the waters of life. Similarly, one with your lustre and valour, like a wood cutter and carver, you fell the strongholds of evil like the trees of a forest, yes, uproot the wicked, striking the blows as with the axe. (Rg. 1-30-4)

1600. Indra Devata, Ajigarti Shunahshepah Ṛshi

स्तोत्रं राधानां पते गिर्वाहो वीर यस्य ते।
विभूतिरस्तु सूनृता॥ १६००॥

Stotraṁ rādhānāṁ pate girvāho vīra yasya te.
Vibhūtir astu sūnṛtā.

Indra, celebrated in the divine voice of revelation, creator and guardian of the world and its wealth, mighty lord of omnipotence, great and true is your glory, and may our praise and prayer to you be truly realised for our strength and joy of life. (Rg. 1-30-5)

1601. Indra Devata, Ajigarti Shunahshepah Ṛshi

ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन् वाजे शतक्रतो।
समन्येषु ब्रवावहै॥ १६०१॥

Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.
Samanyeṣu bravāvahai.

Indra, hero of a hundred great acts of yajnic creation, rise and stay high for our defence and protection in this battle of life. And we would sing your praises in prayer with joy in other battles too together with you. (Rg. 1-30-6)

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1602. Agni or Havis Devate, Haryata Pragatha Ṛshi

गाव उप वदावटे मही यज्ञस्य रप्सुदा।
उभा कर्णा हिरण्यया॥ १६०२॥

Gāva upa vadāvaṭe mahī yajñasya rapsudā.
Ubhā karṇā hiranyayā.

The psychic base of the devoted seeker of meditative communion is highly creative. O mind and senses attended with both knowledge and action of divine character, rise high and reach close to the reservoir of divine grace and win the showers of bliss. (Rg. 8-72-12)

1603. Agni or Havis Devate, Haryata Pragatha Ṛshi

अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु।
अवटस्य विसर्जने॥ १६०३॥

Abhyāram id adrayo niṣiktaṁ puṣkare madhu.
Avaṭasya visarjane.

When the fount of the divine reservoir is released toward the quiet mind of the devotee, then the lord of clouds and soma fills the lotus of his heart with the honeyed ecstasy of divine grace. (Rg. 8-72-11)

1604. Agni or Havis Devate, Haryata Pragatha Ṛshi

सिञ्चन्ति नमसावटमुच्चाचक्रं परिज्मानम्।
नीचीनवारमक्षितम्॥ १६०४॥

Siñcanti namasāvaṭam uccācakraṁ pari jmā-nam. Nīcīnavāram akṣitam.

With homage the devotees serve Agni, radiating

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and vibrating on high, pervading all round, full of peace and joy, just an inverted well, inexhaustible, with release of showers on the down side for the celebrants. (Rg. 8-72-10)

1605. Indra Devata, Devatithi Kanva Ṛshi

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव।
महत्ते वृष्णो अभिचक्ष्यं कृतं पश्येम तुर्वशं यदुम्॥ १६०५॥

Mā bhema mā śramiṣmograsya sakhye tava. Mahat te vṛṣṇo abhicakṣyaṁ kṛtaṁ paśyema turvaśam yadum.

Let us never feel afraid, let us never tire or feel depressed under your kind care and friendship, commander of blazing lustre. Admirable is your action and prowess, mighty generous lord. We celebrate you and pray we may see that our people and our progeny be industrious and high achievers. (Rg. 8-4-7)

1606. Indra Devata, Devatithi Kanva Ṛshi

सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति। मध्वा सम्पृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब॥ १६०६॥

Savyām anu sphigyaṁ vāvase vṛṣā na dāno asya roṣati. Madhvā sampṛktāḥ sāragheṇa dhenava-stūyam ehi dravā piba.

The joyous world of soma in relation to the earth, you illuminate and rule with a fraction of your prowess. Whoever plays his part well and renders his share to the refulgent ruler never regrets nor displeases the ruler ever. Come fast, O lord, rush in and drink the soma mixed with sweets of honey and seasoned with milk. (Rg. 8-4-8)

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1607. Indra Devata, Medhatithi Kanva Ṛshi

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम। पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत॥ १६०७॥

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata.

O lord of universal wealth, O shelter home of the world, may these words of my divine adoration please you and exalt you. The saints and sages of vision and wisdom and fiery heat and purity of light adore you with songs of celebration. (Rg. 8-3-3)

1608. Indra Devata, Medhyatithi Kanva Ṛshi

अयं सहस्रमृषिभिः सहस्कृतः समुद्रइव पप्रथे। सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये॥ १६०८॥

Ayam sahasram ṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye.

This Indra, adored and exalted by poets and sages a thousand ways to power and glory, rises like the sea. Ever true and inviolable is he, and I celebrate his might and grandeur expanding in the yajnic programmes of the dominion of the wise. (Rg. 8-3-4)

1609. Indra Devata, Shrushtigu Kanva Ṛshi

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः। तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत् सो अज्यते रयिः॥ १६०९॥

Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tirāścid arye ruśame pavīravi tubhyet so ajyate rayiḥ.

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This entire world whether it is dynamic and progressive, or reactionary and slavish, whether it guards the wealth of life or destroys it, all this wealth, directly or indirectly, is circulating within the presence of Indra, the master, awfully armed, destroyer of destroyers, to whom it really and ultimately belongs. (Rg. 8-51-9)

1610. Indra Devata, Shrushtigu Kanva Ṛshi

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रासो अर्कमानृचुः। अस्मे रयिः पप्रथे वृष्ण्यं शवोऽस्मे स्वानास इन्दवः॥ १६१०॥

Turaṇyavo madhumantaṁ ghṛtaścutaṁ viprāso arkam ānṛcuḥ. Asme rayiḥ paprathe vṛṣṇyaṁ śavo'sme svānāsa indavaḥ.

Dynamic scholars and vibrant sages offer to Indra the song of adoration replete with honey sweets and liquid power of exhortation. Let the beauty and prosperity of life increase among us, let generous and virile strength and vitality grow, and let streams of inspiring soma flow for us. (Rg. 8-51-10)

1611. Pavamana Soma Devata, Parvata Naradau Kanvau Ṛshis

गोमन्न इन्दो अश्ववत् सुतः सुदक्ष धनिव।
शुचिं च वर्णमधि गोषु धारय॥ १६११॥

Gomanna indo aśvavat sutaḥ sudakṣa dhaniva.
Śuciṁ ca varṇam adhi goṣu dhāraya.

O Soma, refulgent spirit of divine bliss and beauty, manifest every where and realised within, commanding universal power and perfection, pray set

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in motion for us the flow of wealth full of lands, cows, knowledge and culture, and of horses, movement, progress and achievement. I pray bless me that I may honour and worship your pure divine presence above all, above mind and senses and above the things mind and senses are involved with. (Rg. 9-105-4)

1612. Pavamana Soma Devata, Parvata and Naradau Kanvau Ṛshis

स नो हरीणां पत इन्दो देवप्सरस्तमः।
सखेव सख्ये नर्यो रुचे भव॥ १६१२॥

So no harīṇām pata indo deva psarastamaḥ.
Sakheva sakhye naryo ruce bhava.

O spirit of beauty and universal majesty, controller of all movements, beauties and perfections, divine presence that comprehend all forms of refulgence and generosity, like a friend for friends, be good for our pioneer leadership and brilliance on the vedi. (Rg. 9-105-5)

1613. Pavamana Soma Devata, Parvata Naraduu Kanvas Ṛshis

सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम्।
साह्वाँ इन्दो परि बाधो अप द्वयुम्॥ १६१३॥

Sanemi tvam asmadā adevaṁ kaṁ cid atriṇam.
Sāhvāň indo pari bādho apa dvayum.

O spirit of divine beauty, bliss and brilliance, one with us in all acts and movements, courageous, bold and forbearing, ward off from us all impieties and keep away the impious and ungenerous people wherever they

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be, whoever is a devouring destroyer, and a double dealer. (Rg. 9-105-6)

1614. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते। सिन्धोरुच्छ्वासे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते॥ १६१४॥

Añjate vyañjate sam añjate kratuṁ rihanti madhvābhyañjate. Sindhor ucchvāse patayantam ukṣaṇam hiraṇyapāvāḥ paśum apsu gṛbhṇate.

They realise it in the vibrant soul, diversify the presence in various statements of definition and communication, and integrate the experience and the statements in the awareness of its absolute glory. They love and adore the soul of cosmic yajna and worship it with honey sweets of homage in acts of soma yajna. In these ways of awareness, thoughts, words and deeds, do lovers of the golden glory of soma realise and integrate with the all watching universal power and presence vaulting on top of their waves of consciousness with incessant showers of bliss divine. (Rg. 9-86-43)

1615. Pavamana Soma Devata, Atri Bhaumah Ṛshi

विपश्चिते पवमानाय गायत मही न धारात्यन्धो अर्षति। अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरद् वृषा हरिः॥ १६१५॥

Vipaścite pavamānāya gāyata mahī na dhārātyandho arṣati. Ahir na jūrṇām ati sarpati tvacam atyo na krīḍannasarad vṛṣā hariḥ.

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O people, sing in honour of Soma, omniscient spirit of life, pure and purifier that brings us food, energy, honour and excellence in torrential streams. Knowing that, man, free from want, suffering and small mindedness, goes forward with life happy, youthful, playful as a colt and generous as showers of rain, and at the end of life goes on again, having left this body as a snake casts off its old skin and goes free and youthful again. (Rg. 9-86-44)

1616. Pavamana Soma Devata, Atri Bhaumah Ṛshi

अग्रेगो राजाप्यस्तविष्यते विमानो अह्नां भुवनेष्वर्पितः।
हरिर्घृतस्नुः सुदृशीको अर्णवो ज्योतीरथः पवते राय ओक्यः॥ १६१६॥

Agre go rājāpyastaviṣyate vimāno ahnāṁ bhuvaneṣvarpitaḥ. Harir ghṛtasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate rāya okyaḥ.

Soma, foremost pioneer spirit, refulgent ruler, open to all, maker of days and nights, omnipresent in all regions of the universe, is adored and worshipped by all. Soft and sweet, gracious and illuminative as ghrta, destroyer of darkness and suffering, blissful of sight, deep as space, riding the chariot of light, universal haven of all, moves, initiates and consecrates us for the achievement of honour, wealth and excellence. (Rg. 9-86-45)

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CHAPTER–17

1617. Agni Devata, Ajigarati Shunahshepa Ṛshi

विश्वेभिरग्ने अग्निभिरिमं यज्ञमिदं वचः।
चनो धाः सहसो यहो॥ १६१७॥

Viśvebhir agne agnibhir imaṁ yajñam idaṁ vacaḥ. Cano dhāḥ sahaso yaho.

Agni, lord of knowledge, mighty of strength and power, kind and gracious, with all these forms of heat and energy, take on this yajnic programme of ours, fructify our words of prayer, and bless us with the delight of well-being. (Rg. 1-26-10)

1618. Agni Devata, Ajigarati Shunahshepa Ṛshi

यच्चिद्धि शश्वता तना देवंदेवं यजामहे।
त्वे इद्धूयते हविः॥ १६१८॥

Yacciddhi śaśvatā tanā devaṁ-devaṁ yajā-mahe. Tve idd hūyate haviḥ.

By whichever eternal and extended holy powers of cosmic yajna were the brilliant and generous powers of nature created, to the same divine powers we offer yajna, to one and all. And to the same powers is the holy material of yajna offered for all time. (Rg. 1-26-6)

1619. Agni Devata, Ajigarati Shunahshepa Ṛshi

प्रियो नो अस्तु विश्पतिर्होता मन्द्रो वरेण्यः।
प्रियाः स्वग्नयो वयम्॥ १६१९॥

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Priyo no astu viśpatir hotā mandro vareṇyaḥ. Priyāḥ svagnayo vayam.

May the happy, charming and venerable ruler of the people, worthy of choice, be dear to us. May the venerable people who offer yajna in honour of Agni, eternal lord of cosmic yajna, and the leader of the people, be dear to us. (Rg. 1-26-7)

1620. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः।
अस्माकमस्तु केवलः॥ १६२०॥

Indraṁ vo viśvatas pari havāmahe janebhyaḥ. Asmākam astu kevalaḥ.

For the sake of you all of humanity, we invoke and worship Indra, the one lord ruler over the universe, and we pray He may be with us in vision in a state of absolute bliss. (Rg. 1-7-10)

1621. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

स नो वृषन्नमुं चरुं सत्रादावन्नपा वृधि।
अस्मभ्यमप्रतिष्कुतः॥ १६२१॥

Sa no vṛṣannamuṁ caruṁ satrādāvannapā vṛdhi. Asmabhyam apratiṣkutaḥ.

Indra, lord of the universe, light of the world, generous lord of wealth, irresistible wielder of power, generous giver of showers, grant us the yajnic prosperity of life and open the doors of freedom and salvation at the end. (Rg. 1-7-6)

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1622. Indra Devata, Madhucchanda Vaishvamitra Ṛshi

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा।
ईशानो अप्रतिष्कुतः॥ १६२२॥

Vṛṣā yūtheva vaṅsagaḥ kṛṣṭīr iyartyojasā. Īśāno apratiṣkutaḥ.

As the virile bull leads the herd it rules, so does Indra, generous lord indomitable and ruler of the world, inspire and lead His children to joy and freedom. (Rg. 1-7-8)

1623. Agni Devata, Shamyu Barhaspatya Ṛshi

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः॥ १६२३॥

Tvaṁ naścitra ūtyā vaso rādhāṅsi codaya. Asya rāyas tvam agne rathīrasi vidā gādhaṁ tuce tu naḥ.

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security for our children. (Rg. 6-48-9)

1624. Agni Devata, Shamyu Barhaspatya Ṛshi

पर्षि तोकं तनयं पर्तृभिष्ट्वमदब्धैरप्रयुत्वभिः।
अग्ने हेडांसि दैव्या युयोधि नोऽदेवानि ह्वरांसि च॥ १६२४॥

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Parṣi tokaṁ tanayaṁ partṛbhiṣṭvam adabhair aprayutvabhiḥ. Agne heḍāṅsi daivyā yuyodhi no'devāni hvarāṅsi ca.

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.(Rg.6-48-10)

1625. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

किमित्ते विष्णो परिचक्षि नाम प्र यद्ववक्षे शिपिविष्टो अस्मि ।
मा वर्पो अस्मदप गूह एतद्यदन्यरूपः समिथे बभूथ ॥ १६२५ ॥

Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe śipiviṣṭo asmi. Mā varpo asmad apa gūha etad yad anyarūpaḥ samithe babhūtha.

Vishnu, can that manifestive form of your presence be described or ignored? You yourself reveal in the Veda that you are self - refulgent. Pray do not hide off that form of yours from me, nor the other one which manifests in the divine wrath and punishment in the existential battle between good and evil. (Rg. 7-100-6)

1626. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

प्र तत्ते अद्य शिपिविष्ट हव्यमर्यः शंसामि वयुनानि विद्वान् ।
तं त्वा गृणामि तवसमतव्यान् क्षयन्तमस्य रजसः पराके ॥ १६२६ ॥

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Pra tat te adya śipiviṣṭa havyam aryaḥ śaṅsāmi vayunāni vidvān. Tam tvā gṛṇāmi tavasam atavyān kṣayantam asya rajasaḥ parāke.

O lord self-refulgent, you that have made this wide world, I adore today, celebrate and glorify your name: You are the master, lord omniscient of the ways and laws of existence. You are the mighty power, all pervasive far and wide in the moving world, and you are transcendent even beyond. (Rg. 7-100-5)

1627. Vishnu Devata, Vasishtha Maitravaruni Ṛshi

वषट् ते विष्णवास आ कृणोमि तन्मे जुषस्व शिपिविष्ट हव्यम्। वर्धन्तु त्वा सुष्टुतयो गिरो मे यूयं पात स्वस्तिभिः सदा नः॥ १६२७॥

Vaṣaṭ te viṣṇavāsa ā kṛṇomi tan me juṣasva śipiviṣṭa havyam. Varddhantu tvā suṣṭutayo giro me yūyaṁ pāta svastibhiḥ sadā naḥ.

Vishnu, lord omnipresent, I do honour to your presence in song and offer it to you as homage in words. O lord of universal light of life, pray accept this offer of homage. May my words of celebration exalt your presence in manifestation. O lord, O divinities of nature and humanity, pray protect and promote us with all means and modes of peace, prosperity and all round well being all ways all time. (Rg. 7-100-7)

1628. Vayu Devata, Vamadeva Gautama Ṛshi

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता॥ १६२८॥

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Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā.

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses. (Rg. 4-47-1)

1629. Indra-Vayu Devate, Vamadeva Gautama Ṛshi

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक् ॥ १६२९ ॥

Indraś ca vāyaveṣām somānām pītim arhathaḥ.
Yuvām hi yantīndavo nimnam āpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you. (Rg. 4-47-2)

1630. Indra-Vayu Devate, Vamadeva Gautama Ṛshi

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये ॥ १६३० ॥

Vāyavindraś ca śuṣmiṇā saratham śavasas patī.
Niyutvantā na ūtaya ā yātaṁ somapītaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and

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excellence. (Rg. 4-47-3)

1631. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

अध क्षपा परिष्कृतो वाजाँ अभि प्र गाहसे।
यदी विवस्वतो धियो हरिं हिन्वन्ति यातवे॥ १६३१ ॥

Adha kṣapā pariṣkṛto vājāň abhi pra gāhase.
Yadi vivasvato dhiyo harim hinvanti yātave.

When the thoughts and actions of bright celebrants invoke, invite and inspire Soma to move, initiate and bless, then the divine spirit, exalted by the songs, moves toward battles and inspires, energises and exalts their mind and courage for victory. (Rg. 9-99-2)

1632. Pavamana Soma Devata, Rebhasunus Kashyapas Ṛshis

तमस्य मर्जयामसि मदो य इन्द्रपातमः।
यं गाव आसभिर्दधुः पुरा नूनं च सूरयः॥ १६३२ ॥

Tam asya marjayāmasi mado ya indrapātamaḥ.
Yam gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.

That power and ecstasy of this Soma, worthiest of the soul's delight, we adore and exalt, which the sense and mind with their perceptions and reflection receive and which, for sure, veteran sages too have experienced for times immemorial. (Rg. 9-99-3)

1633. Pavamana Soma Devata, Rebhasunu Kashyapau Ṛshis

तं गाथया पुराण्या पुनानमभ्यनूषत।
उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः॥ १६३३ ॥

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Tam gāthayā purāṇyā punānam abhyanūṣata.
Uto kṛpanta dhītayo devānām nāma bibhratīḥ.

That spirit of Soma, pure and purifying, the celebrants adore and exalt by songs of old in Vedic voice and, the same, thoughts and actions of veteran sages with the divine name content of the lord supplicate and glorify. (Rg. 9-99-4)

1634. Agni Devata, Ajigarti Shunahshepa Ṛshi

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः ।
सम्राजन्तमध्वराणाम् ॥ १६३४ ॥

Aśvaṁ na tvā vāravantaṁ vandadhyā agniṁ namobhiḥ. Samrājantam adhvarāṇām.

Agni, brilliant and illuminating power and presence of yajnas from the homely agnihotra to the highest programmes of humanity, like a tempestuous horse of flying hair, we praise you and celebrate you with homage and offerings of food and oblations. (Rg. 1-27-1)

1635. Agni Devata, Ajigarti Shunahshepa Ṛshi

स घा नः सूनुः शवसा पृथुप्रगामा सुशेवः ।
मीढ्वाँ अस्माकं बभूयात् ॥ १६३५ ॥

Sa ghā naḥ sūnuḥ śavasā pṛthupragāmā suśevaḥ. Mīḍhvāň asmākaṁ babhūyāt.

May our children and successors, travelling far and wide with power and knowledge, be good and kind to us and give us showers of wealth and prosperity. (Rg. 1-27-2)

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1636. Agni Devata, Ajigarti Shunahshepa Ṛshi

स नो दूराच्चासाच्च नि मर्त्यादघायोः।
पाहि सदमिद्विश्वायुः॥ १६३६॥

Sa no dūrāccāsācca ni martyād aghāyoḥ.
Pāhi sadam id viśvāyuḥ.

May he, lord of light and knowledge, giver of all joys of life, protect our life, home and industry from far and near against any and every sinful person.(Rg. 1-27-3)

1637. Indra Devata, Nrmedha Angirasa Ṛshi

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः॥ १६३७॥

Tvam indra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśastihā janitā vṛtratūr asi tvam tūrya taruṣyataḥ.

Indra, O inspired soul, in the external conflicts of life and in the internal conflicts of mind, you are the superior over all assailants. You are the destroyer of evil and calumny, creator of goodness and eliminator of impediments. Pray drive off all evil thoughts and oppositions of life and mind. (Rg. 8-99-5)

1638. Indra Devata, Nrmedha Angirasa Ṛshi

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा। विश्वास्ते
स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि॥ १६३८॥

Anu te śuṣmaṁ turayantam īyatuḥ kṣoṇī śiśuṁ na mātarā. Viśvās te spṛdhaḥ śnathayanta manyave vṛtraṁ yad indra tūrvasi.

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Just as mothers follow the desires and interests of children, so do the heaven and earth, all living beings from earth to heaven, think and act in conformity with you, evil destroying power. All oppositions slacken and fall exhausted when you strike and destroy the demons of evil and negativity in the interest of man.(Rg.8-99-6)

1639. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

यज्ञ इन्द्रमवर्धयद् यद्भूमिं व्यवर्तयत्।
चक्राण ओपशं दिवि॥ १६३९ ॥

Yajña indram avardhayad yad bhūmiṁ vyavart ayat. Cakrāṇa opaśaṁ divi.

Yajna, joint creative endeavour which protects and replenishes the earth and environment, pleases and elevates Indra, the ruler, and creates a place of bliss in the light of heaven for the doer. (Rg. 8-14-5)

1640. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

व्या३न्तरिक्षमतिरन् मदे सोमस्य रोचना।
इन्द्रो यदभिनद्वलम्॥ १६४० ॥

Vyā३ntarikṣam atiran made somasya rocanā. Indro yad abhinad valam.

When Indra, lord omnipotent and blissful, eliminates all obstructions and negativities from our paths of progress, then we see the entire space in existence shines with light and overflows with the joy of soma bliss. (Rg. 8-14-7)

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1641. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

१ २र ३ १ २ ३ २ ३ १ २र ३ २
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः।
३ १ २ ३ २
अर्वाञ्चं नुनुदे वलम्॥ १६४१ ॥

Udgā ājad aṅgirobhya āviṣkṛṇvan guhā satīḥ. Arvāñcaṁ nunude valam.

When the lord shakes up our psychic energies to the depths and throws out our darkness and negativities, then he sharpens our senses along with pranic energies and opens out our spiritual potential hidden in the cave of the heart. (Rg. 8-14-8)

1642. Indra Devata, Shrutakaksha or Sukakshau Angirasau Ṛshi

१ २ ३ २३ १ २ ३ १ २
त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम्।
१ २ ३ १ २
आ च्यावयस्यूतये॥ १६४२ ॥

Tyam u vaḥ satrāsāhaṁ viśvāsu gīrṣvāyatam. Ā cyāvayasyūtaye.

O people of the land, that generous and brilliant victor (Sudaksha) in all sessions of the enlightened citizens and celebrated in their universal voices, you elevate to the office of ruler for your defence, protection and progress. (Rg. 8-92-7)

1643. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

३ १ २र ३ १ २ ३ १ २र
युध्मं सन्तमनर्वाणं सोमपामनपच्युतम्।
१ २ ३ १ २
नरमवार्यक्रतुम्॥ १६४३ ॥

Yudhmaṁ santam anarvāṇaṁ somapām an apacyutam. Naram avāryakratum.

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The ruler, warrior that hits the target, being irresistible, protector and valuer of life's joy, inviolable and unsurpassable leader in irrevocable action: such is Indra, elevated ruler. (Rg. 8-92-8)

1644. Indra Devata, Shrutakaksha or Sukaksha Angirasau Ṛshi

१ २ ३ २उ ३२ ३ १ २
शिक्षा ण इन्द्र राय आ पुरु विद्वाँ ऋचीषम।
१ २ ३ २ ३ १ २
अवा नः पार्ये धने॥ १६४४॥

Śikṣā ṇa indra rāya ā puru vidvāň ṛcīṣama. Avā naḥ pārye dhane.

Indra, leader in knowledge and wisdom, pursuer of the path of rectitude, guide and lead us to ample wealth and protect us through our struggle for victory of honour and excellence. (Rg. 8-92-9)

1645. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

२ ३ १ २ ३ २ ३ २उ ३ १ २ ३ १ २र
तव त्यदिन्द्रियं बृहत्तव दक्षमुत क्रतुम्।
१ २ ३ २ ३ १ २
वज्रं शिशाति धिषणा वरेण्यम्॥ १६४५॥

Tava tyad indriyam bṛhat tava dakṣam uta kratum. Vajram śiśāti dhiṣaṇā vareṇyam.

That grandeur and majesty of yours, that power and potential, that continuous act of divine generosity, that adamantine will and force of natural justice and dispensation of the thunderbolt which overwhelms our will and choice commands our sense of discrimination, and we glorify it, we sharpen it, we accept it with adoration. (Rg. 8-15-7)

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1646. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

तव द्यौरिन्द्र पौंस्यं पृथिवी वर्धति श्रवः।
त्वामापः पर्वतासश्च हिन्विरे॥ १६४६ ॥

Tava dyaur indra pauńsyaṁ pṛthivī varddhati śravaḥ. Tvām āpaḥ parvatāsaś ca hinvire.

The light of heaven glorifies your blazing power, the earth augments your honour and fame, and the rolling floods of water and mighty mountains of majesty do awesome homage to you. (Rg. 8-15-8)

1647. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

त्वां विष्णुर्बृहन् क्षयो मित्रो गृणाति वरुणः।
त्वां शर्धो मदत्यनु मारुतम्॥ १६४७॥

Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ. Tvāṁ śarddho madatyanu mārutam.

Vishnu, cosmic dynamics of nature's expansive sustenance, Mitra, loving and life giving sun, Varuna, soothing and energising oceans of the universe, and the power and force of the showers of cosmic energy all exalt you and receive their life and exaltation from you. (Rg. 8-15-9)

1648. Agni Devata, Virupa Angirasa Ṛshi

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः।
अमैरमित्रमर्दय॥ १६४८॥

Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ. Amair amitram ardaya.

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Salutations to you, Agni, refulgent lord of generosity. The people too adore and exalt you. Pray ward off and throw out the enemies and unfriendly forces by your laws and powers. (Rg. 8-75-10)

1649. Agni Devata, Virupa Angirasa Ṛshi

कुवित्सु नो गविष्टयेऽग्ने संवेषिषो रयिम्।
उरुकृदुरु णस्कृधि॥ १६४९ ॥

Kuvit su no gaviṣṭaye'gne saṁveṣiṣo rayim.
Urukṛd uru ṇaskṛdhi.

Agni, refulgent lord, give us ample and high quality wealth for the development and expansion of our lands and cows, and let us too vastly expand and highly rise in life. (Rg. 8-75-11)

1650. Agni Devata, Virupa Angirasa Ṛshi

मा नो अग्ने महाधने परा वर्ग्भारभृद्यथा।
संवर्गं सं रयिं जय॥ १६५० ॥

Mā no agne mahā dhane parā varg bhārabhṛd yathā. Saṁ vargaṁ saṁ rayiṁ jaya.

Agni, do not abandon us in this great battle of life like a tired burden bearer throwing off his burden. Instead, win holy wealth like the yajaka gathering sacred grass for the vedi to perform the yajna. (Rg. 8-75-12)

1651. Indra Devata, Vatsa Kanva Ṛshi

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः।
समुद्रायेव सिन्धवः॥ १६५१ ॥

Samasya manyave viśo viśvā namanta kṛṣṭa-yaḥ. Samudrāyeva sindhavaḥ.

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The people, in fact the entire humanity, bow in homage and surrender to this lord of passion, power and splendour just as rivers flow on down and join into the sea. (Rg. 8-6-4)

1652. Indra Devata, Vatsa Kanva Ṛshi

वि चिद्वृत्रस्य दोधतः शिरो बिभेद वृष्णिना।
वज्रेण शतपर्वणा ॥ १६५२ ॥

Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.
Vajreṇa śataparvaṇā.

And when the lord of might and munificence with his thunderbolt of showers and a hundred potentials shatters the head of Vrtra, terror striking demon of darkness, drought and despair, the bolt is nothing but the blazing omnipotence of the lord. (Rg. 8-6-6)

1653. Indra Devata, Vatsa Kanva Ṛshi

ओजस्तदस्य तित्विष उभे यत्समवर्त्तयत्।
इन्द्रश्चर्मेव रोदसी ॥ १६५३ ॥

Ojas tad asya titviṣa ubhe yat samavarttayat.
Indraś carmeva rodasī.

When Indra, lord almighty, pervades and envelops both heaven and earth in the cover of light, the light that shines is only the lord's divine splendour that blazes with glory. (Rg. 8-6-5)

1654. Indra Devata, Shunahshepa Ajigarti Ṛshi

सुमन्मा वस्वी रन्ती सूनरी ॥ १६५४ ॥

Sumanmā vasvī rantī sūnarī.

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Indra is wise and noble at heart, bright and beneficent, joyous is his love, delightful and persuasive his word.

1655. Indra Devata, Shunahshepa Ajigarti Ṛshi

सरूप वृषन्ना गहीमौ भद्रौ धुर्यावभि।
ताविमा उप सर्पतः ॥ १६५५ ॥

Sarūpa vṛṣann ā gahīmau bhadrau dhuryā-vabhi. Tāvimā upa sarpataḥ.

Pleasing of form universally, generous and abundant as clouds of shower, come Indra, auspicious are these your carriage horses like rays of the sun, like knowledge and action of a mighty soul, and they come close, bearing your Divinity. Lead us on.

1656. Indra Devata, Shunahshepa Ajigarti Ṛshi

नीव शीर्षाणि मृढ्वं मध्य आपस्य तिष्ठति।
शृङ्गेभिर्दशभिर्दिशन्॥ १६५६ ॥

Nīva śīrṣāṇī mṛḍhvam madhya āpasya tiṣṭhati. Śṛṅgebhir daśabhir diśan.

O celebrants, cleanse your mind and thoughts, bow down your heads in reverence, Indra abides in the midst of spatial oceans of energy and realms of light pointing to the paths of action and advancement with all the divine words, wisdom and pranic energies.

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CHAPTER–18

1657. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

पन्यंपन्यमित् सोतार आ धावत मद्याय।
सोमं वीराय शूराय॥ १६५७॥

Panyaṁ-panyam it sotāra ā dhāvata madyāya. Somaṁ vīrāya śūrāya.

O makers of soma, to Indra, offer the drink of soma, brave, ecstatic and heroic, and let each draught be more and more delicious and adorable. (Rg. 8-2-25)

1658. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

एह हरी ब्रह्मयुजा शग्मा वक्षतः सखायम्।
इन्द्रं गीर्भिर्गिर्वणसम्॥ १६५८॥

Eha harī brahmayujā śagmā vakṣataḥ sakhā-yam. Indraṁ gīrbhir girvaṇasam.

Let the brave veterans of knowledge and yajnic karma, dedicated to Veda Brahma and humanity, with holy songs of divinity, invoke the most venerable and celebrated lord here on the vedi as our friend and companion. (Rg. 8-2-27)

1659. Indra Devata, Medhatithi Kanva and Priyamedha Angirasau Ṛshi

पाता वृत्रहा सुतमा घा गमन्नारे अस्मत्।
नि यमते शतमूतिः॥ १६५९॥

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*Pātā vṛtrahā sutam ā ghā gamann āre asmat.
Ni yamate śatam ūtiḥ.*

May the connoisseur of distilled soma, destroyer of darkness, dishonour and destitution, come and never be far away from us. The lord who commands a hundred forces of defence, protection and progress rules all, friends and foes. (Rg. 8-2-26)

1660. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

**आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः।
न त्वामिन्द्राति रिच्यते॥ १६६०॥**

*Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.
Na tvām indrāti ricyate.*

All the flows of soma, joys, beauties and graces of life concentrate in you, and thence they flow forth too, Indra, lord supreme, just as all rivers flow and join in the ocean and flow forth from there. O lord no one can comprehend and excel you. (Rg. 8-92-22)

1661. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

**विव्यक्थ महिना वृषन्भक्षं सोमस्य जागृवे।
य इन्द्र जठरेषु ते॥ १६६१॥**

Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgṛve. Ya indra jaṭhareṣu te.

O lord of universal love and grace as showers of rain, ever awake in the world of existence, your divine bliss pervades all that essence of soma, joy and beauty of life, which is food for the human soul, and it ripples

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and rolls in the blissful reservoirs of your divine presence. (Rg. 8-92-23)

1662. Indra Devata, Shrutakaksha or Sukaksha Angirasa Ṛshi

अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन्।
अरं धामभ्य इन्दवः ॥ १६६२ ॥

Araṁ ta indra kukṣaye somo bhavatu vṛtrahan.
Araṁ dhāmabhya indavaḥ.

Indra, O lord of power and joy, destroyer of evil and suffering, let there be ample soma to fill the space in the womb of existence, and let the flow of soma be profuse for all the forms of existence. (Rg. 8-92-24)

1663. Agni Devata, Ajigarti Shunahshepa Ṛshi

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय।
स्तोमं रुद्राय दृशीकम्॥ १ ॥

Jarā bodha tad viviḍḍhi viśe-viśe yajñiyāya.
Stomaṁ rudrāya dṛśīkam.

Hero of high knowledge and wide fame, create and provide for every people and offer to adorable yajnic Rudra, brilliant lord of justice and power, that wealth, honour and celebration which is magnificent and worthy of praise. (Rg. 1-27-10)

1664. Agni Devata, Ajigarti Shunahshepa Ṛshi

स नो महाँ अनिमानो धूमकेतुः पुरुश्चन्द्रः।
धिये वाजाय हिन्वतु॥ १६६३ ॥

Sa no mahāň animāno dhūmaketuḥ puruścan-
draḥ. Dhiye vājāya hinvatu.

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May the yajnic science of fire, great, immeasurable, universal delight with banners of smoke and flame, call up and inspire us for the achievement of intelligential technology and creative power and progress. (Rg. 1-27-11)

1665. Agni Devata, Ajigarti Shunahshepa Ṛshi

स रेवाँइव विश्पतिर्दैव्यः केतुः शृणोतु नः।
उक्थैरग्निर्बृहद्भानुः ॥ १६६५ ॥

Sa revāň iva viśpatir daivyaḥ ketuḥ śṛṇotu naḥ.
Ukthair agnir bṛhad bhānuḥ.

That Agni, divine protector and sustainer of humanity, destroyer of disease with rays of light, mighty brilliant, may listen to our prayers and hymns of praise like a generous man of wealth and prosperity. (Rg. 1-27-12)

1666. Indra Devata, Shamyu Barhaspatya Ṛshi

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद् गवे न शाकिने॥ १६६६ ॥

Tad vo gāya sute sacā puruhūtāya satvane.
Śaṁ yad gave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant. (Rg. 6-45-22)

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1667. Indra Devata, Shamyu Barhaspatya Ṛshi

न घा वसुर्नि यमते दानं वाजस्य गोमतः।
यत् सीमुपश्रवद्गिरः॥ १६६७॥

Na ghā vasur ni yamate dānaṁ vājasya gomataḥ. Yat sīm upa śravad giraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds. (Rg. 6-45-23)

1668. Indra Devata, Shamyu Barhaspatya Ṛshi

कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत्।
शचीभिरप नो वरत्॥ १६६८॥

Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhir apa no varat.

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers. (Rg. 6-45-24)

1669. Vishnu Devata, Kanva Medhatithi Ṛshi

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्।
समूढमस्य पांसुले॥ १६६९॥

Idaṁ viṣṇur vi cakrame tredhā ni dadhe padam. Samūḍham asya pāň̆sule.

Vishnu created this threefold universe of matter, motion and mind in three steps of evolution through

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Prakriti, subtle elements and gross elements, shaped the atoms into form and fixed the form in eternal space and time. (Rg. 1-22-17)

1670. Vishnu Devata, Kanva Medhatithi Ṛshi

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
अतो धर्माणि धारयन्॥ १६७०॥

Trīni padā vi cakrame viṣṇur gopā adābhyaḥ.
Ato dharmāṇi dhārayan.

Vishnu, universal sustainer and unchallengeable protector, fixed the order of the threefold universe of forms, comprehensible, apprehensible and spiritually attainable, and hence the forms abide in and observe the laws of their existence and function. (Rg. 1-22-18)

1671. Vishnu Devata, Kanva Medhatithi Ṛshi

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥ १६७१॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā.

Watch the creation and actions of Vishnu. Thence the souls know and observe the law and discipline of their existence. Vishnu is the friend and constant companion of the soul. (Rg. 1-22-19)

1672. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्॥ १६७२॥

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Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣur ātatam.

Heroic souls of vision realise the supreme presence of Vishnu in their soul as they see the light of the sun in heaven. (Rg. 1-22-20)

1673. Vishnu Devata, Kanva Medhatithi Ṛshi

तद्विप्रासो विपन्युवो जागृवांसः समिन्धते।
विष्णोर्यत्परमं पदम्॥ १६७३॥

Tad viprāso vipanyavo jāgṛvām̐saḥ sam indhate. Viṣṇor yat paramaṁ padam.

Visionary souls, celebrants of Vishnu, ever awake, invoke, kindle and light up the spirit within and realise that supreme light of Divinity in the soul. (Rg. 1-22-21)

1674. Vishnu Devata, Kanva Medhatithi Ṛshi

अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे।
पृथिव्या अधि सानवि॥ १६७४॥

Ato devā avantu no yato viṣṇur vi cakrame. Pṛthivyā adhi sānavi.

May the scholars of light and vision favour and protect us with knowledge of the seven stages of creation from earth to Prakrti on top through which Vishnu, lord omnipresent, created the universe (of five elements, Virat and Prakriti). (Rg. 1-22-16)

1675. Indra Devata, Vasishtha Maitravaruni Ṛshi

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन्।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि॥ १६७५॥

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Mo ṣu tvā vāghataśca nāre asman ni rīraman. Ārāttād vā sadhamādaṁ na ā gahīha vā sann upa śrudhi.

Let not your worshippers be far away from us, nor let them detain you. Come to our house of celebration from the farthest distance even, and when you are here, listen to our songs of celebration and divine adoration. (Rg. 7-32-1)

1676. Indra Devata, Vasishtha Maitravaruni Ṛshi

इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते।
इन्द्रे कामं जरितारो वसूयवो रथे न पादमा दधुः॥ १६७६॥

Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa āsate. Indre kāmaṁ jaritāro vasūyavo rathe na pādam ā dadhuḥ.

When the celebrants have distilled and seasoned the soma of homage and worship for Indra, ruler of the social order of governance, they sit together like bees clustering round honey. The celebrants dedicated to the honour and prosperity of the ruling order place their trust and faith in Indra, the ruler and the law of governance, like travellers who place their foot on the step and ride the chariot to reach their goal. (Rg.7-32-2)

1677. Indra Devata, Ayu Kanva Ṛshi

अस्तावि मन्म पूर्व्यं ब्रह्मेन्द्राय वोचत।
पूर्वीर्ऋतस्य बृहतीरनूषत स्तोतुर्मेधा असृक्षत॥ १६७७॥

Astāvi manma pūrvyaṁ brahmendrāya vocata. Pūrvīr ṛtasya bṛhatīr anūṣata stotur medhā asṛkṣata.

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Eternal and adorable song of divine praise has been presented. Chant that for Indra, the divine soul. Sing the grand old hymns of divine law and glorify the lord. Inspire and augment the mind and soul of the celebrant. (Rg. 8-52-9)

1678. Indra Devata, Ayu Kanva Ṛshi

समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम्। सं शुक्रासः
शुचयः सं गवाशिरः सोमा इन्द्रममन्दिषुः॥ १६७८॥

Sam indro rāyo bṛhatīr adhūnuta saṁ kṣoṇī sam u sūryam. Saṁ śukrāsaḥ śucayaḥ saṁ gavāśiraḥ somā indraṁ amandiṣuḥ.

Let Indra, divine soul, chant and liberate the grand abundance of spontaneous divine hymns in honour of Indra, let the earth and heaven resound, let the hymns reach the sun. Let the pure, powerful and sanctified soma abundance of divine celebration please Indra, lord omnipotent and omnificent. (Rg. 8-52-10)

1679. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

इन्द्राय सोम पातवे वृत्रघ्ने परि षिच्यसे।
नरे च दक्षिणावते वीराय सदनासदे॥ १६७९॥

Indrāya soma pātave vṛtraghne pari ṣicyase. Nare ca dakṣiṇāvate vīrāya sadanāsade.

O Soma spirit of light and ecstasy of grace, you are adored and served for the soul's experience of divinity, for the man of charity and the brilliant sage on the vedi of yajnic service so that the demon of evil, darkness and ignorance may be expelled from the soul

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of humanity and destroyed. (Rg. 9-98-10)

1680. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

तं सखायः पुरूरुचं वयं यूयं च सूरयः।
अश्याम वाजगन्ध्यं सनेम वाजपस्त्यम्॥ १६८०॥

Taṁ sakhāyaḥ purūrucaṁ vayaṁ yūyaṁ ca sūrayaḥ. Aśyāma vājagandhyaṁ sanema vāja-pastyam.

Come friends, all of us and all the wise and brave, let us reach that Soma spirit of light and grace and achieve the spirit as a prize and treasure home of peace, fragrance and life's victory. (Rg. 9-98-12)

1681. Pavamana Soma Devata. Ambarisha Varshagira and Rjishva Bharadvajau Ṛshis

परि त्यं हर्यतं हरिं बभ्रुं पुनन्ति वारेण।
यो देवान्विश्वाँ इत् परि मदेन सह गच्छति॥ १६८१॥

Pari tyaṁ haryataṁ hariṁ babhruṁ punanti vāreṇa. Yo devānviśvāň it pari madena saha gacchati.

Ten psychic powers with the best of their potential adore and exalt that dear divinity, omniscience itself, who, omnipresent, pervades and rejoices with all divinities of the world with divine ecstasy. (Rg.9-98-7)

1682. Indra Devata, Vasishtha Maitravaruni Ṛshi

कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति। श्रद्धा हि ते मघवन्
पार्ये दिवि वाजी वाजं सिषासति॥ १६८२॥

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Kastamindra tvā vasavā martyo dadhrṣati. Śraddhā hi te maghavan pārye divi vājī vājaṁ sīṣāsati.

Indra, lord ruler, of the world, who can assail that mortal who wholly lives under the shade and shelter of your protection ? O lord of the wealth and power of existence, whoever reposes his faith and dynamism in you as the sole saviour and pilot while he is in action receives his share of victory in the light of divinity. (Rg. 7-32-14)

1683. Indra Devata, Vasishtha Maitravaruni Ṛshi

मघोनः स्म वृत्रहत्येषु चोदय ये ददति प्रिया वसु ।
तव प्रणीती हर्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥ १६८३ ॥

Maghonaḥ sma vṛtra-hatyeṣu codaya ye dadati priyā vasu. Tava praṇītī haryaśva sūribhir viśvā tarema duritā.

O lord commander of world forces, in the battles against darkness, want and evil, inspire those leaders of wealth, honour and power who contribute to world service in the manner dear to you. O ruler of the dynamics of nations, we pray, may we, along with the wise and the fearless, cross over all evils of the world under the guidance of your ethics, morals and policy in matters of universal values. (Rg. 7-32-15)

1684. Indra Devata, Vishvamana Vaiyashva Ṛshi

एदु मधोर्मदिन्तरं सिञ्चाध्वर्यो अन्धसः ।
एवा हि वीर स्तवते सदावृधः ॥ १६८४ ॥

Edu madhor madintaraṁ siñcādhvaryo andhasaḥ. Evā hi vīra stavate sadāvṛdhaḥ.

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And O high priest of the creative yajna of love and non-violence, offer the most delightful and ever exhilarating of honey sweets of the soma of faith and devotion to Indra, since thus is how the mighty hero is served and worshipped. (Rg. 8-24-16)

1685. Indra Devata, Vishvamana Vaiyashva Ṛshi

इन्द्र स्थातर्हरीणां न किष्टे पूर्व्यस्तुतिम्।
उदानंश शवसा न भन्दना॥ १६८५॥

Indra sthātar harīṇāṁ na kiṣṭe pūrvya-stutim.
Ud ānaňśa śavasā na bhandanā.

Indra, glorious lord president of the moving worlds of existence, no one ever by might or by commanding adoration has been able to equal, much less excel, the prime worship offered to you. (Rg. 8-24-17)

1686. Indra Devata, Vishvamana Vaiyashva Ṛshi

तं वो वाजानां पतिमहूमहि श्रवस्यवः।
अप्रायुभिर्यज्ञेभिर्वावृधेन्यम्॥ १६८६॥

Tam vo vājānāṁ patim ahūmahi śravasyavaḥ.
Aprāyubhir yajñebhir vāvṛdhenyam.

O people we, seekers of honour and fame, invoke and adore the protector and promoter of your food, energies and victories, by assiduous congregations of yajna and thereby exalt the splendour and glory of the lord supreme. (Rg. 8-24-18)

1687. Agni Devata, Saubhari Kanva Ṛshi

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे।
देवत्रा हव्यमूहिषे॥ १६८७॥

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Tam̐ gūrddhayā svarṇaram̐ devāso devamara-tim̐ dadhanvire. Devatrā havyam ūhiṣe.

Praise the self-refulgent lord giver of heavenly bliss whom the divinities of light and enlightenment hold and reflect in all his glory, Agni, the lord adorable, all pervasive yet uninvolved, whom the noble and learned people perceive, realise and worship as the one worthy of worship for the communication of knowledge and fragrances to the divinities of nature and humanity. (Rg. 8-19-1)

1688. Agni Devata, Saubhari Kanva Ṛshi

विभूतरातिं विप्र चित्रशोचिषमग्निमीडिष्व यन्तुरम्।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वराय पूर्व्यम्॥ १६८८॥

Vibhūta-rātim̐ vipra citraśocişam agnim īḍişva yanturam. Asya medhasya somyasya sobhare prem adhvarāya pūrvyam.

O vibrant scholar, worship Agni, lord of light and enlightenment, infinitely giving, awfully wondrous and self-refulgent, and the sole leader and controller of the world. Worship Him, the lord eternal, O generous man, in order that you may participate in this yajnic system of the lord's universe which is full of love without violence and overflows with the blissful joy of soma, an inspiring invitation to live and act as the child of divinity. (Rg. 8-19-2)

1689. Pavamana Soma Devata, Saptarshis Ṛshis (Bhara-dvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे॥ १६८९॥

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Ā soma svāno adribhis tiro vārāṇyavyayā. Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.

O Soma, spirit of universal bliss and protection, invoked and stirred by acts of meditation, radiating across the covers of darkness, enter the heart core of the soul as citizens enter their home in town, arise in the depth of heart and intelligence and abide there in the love and faith of the soul, your own cherished seat of existence among the wise. (Rg. 9-107-10)

1690. Pavamana Soma Devata, Saptarshis Ṛshis (Bharadvaja Barhaspatya, Kashyapa Maricha, Gotama Rahugana, Bhauma Atri, Vishvamitra Gathina, Jamadagni Bhargava, Vasishtha Maitravaruni)

स मामृजे तिरो अण्वानि मेष्यो मीढ्वान्त्सप्तिर्न वाजयुः।
अनुमाद्यः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋक्वभिः॥ १६९०॥

Sa māmṛje tiro aṇvāni meṣyo mīḍhvāntsaptir na vājayuḥ . Anumādyaḥ pavamāno manīṣibhiḥ somo viprebhir ṛkvabhih.

Like a virile war horse in victorious battle, Soma radiates across the fine fluctuations of senses, ecstatic, flowing in exuberant streams, when it is impelled and realised by the wise, vibrant Vedic sages in meditation. (Rg. 9-107-11)

1691. Indra Devata, Kali Pragatha Ṛshi

वयमेनमिदा ह्योऽपीपेमेह वज्रिणम्।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते॥ १६९१॥

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Vayam enam idā hyo'pīpemeha vajriṇam. Tasmā u adya savane sutaṁ bharā nūnaṁ bhūṣata śrute.

Here today as before we have regaled this lord of the thunderbolt. For him, again, now, all of one mind, bear and bring the distilled soma of homage, and worship, him who would, for certain for joy of the song, grace the celebrants. (Rg. 8-66-7)

1692. Indra Devata, Kali Pragatha Ṛshi

वृकश्चिदस्य वारण उरामथिरा वयुनेषु भूषति। सेमं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया॥ १६९२॥

Vṛkaścid asya vāraṇa urāmathir ā vayuneṣu bhūṣati. Semam na stomaṁ jujuṣāṇa ā gahīndra pra citrayā dhiyā.

The wolf, its counterforce elephant, and the thief all have to accept and follow the laws of this lord Indra. May he, loving and cherishing this our song of adoration, listen and come with gifts of clear and un-illusive intelligence and understanding. (Rg. 8-66-8)

1693. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः। तद्वां चेति प्र वीर्यम्॥ १६९३॥

Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ. Tad vāṁ ceti pra vīryam.

Indra and Agni, you are the light and fire of heaven and you shine all round in the battles of life.

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And that brilliance proclaims your power and splendour. (Rg. 3-12-9)

1694. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः ।
ऋतस्य पथ्या३ अनु ॥ १६९४ ॥

Indrāgnī apasaspary upa pra yanti dhītayaḥ.
Ṛtasya pathyā३ anu.

Indra and Agni, lord of power and lord of light and law, the pioneer forces of action and reflection go forward, all round, and close to the target, following the paths of truth and law of rectitude. (Swami Dayananda interprets Indra and Agni as wind and electric energy of space, and the movements of this energy in waves directed to the targets of purpose). (Rg. 3-12-7)

1695. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च ।
युवोरप्तूर्यं हितम् ॥ १६९५ ॥

Indrāgnī taviṣāṇi vām sadhasthāni prayāṅsi ca.
Yuvor aptūryaṁ hitam.

Indra and Agni, your forces, strategic concentrations of the forces deployed and collective resources, are well disposed, and integrated, and your zeal for making a move is instantaneous, everything being just at hand. (Rg.3-12-8)

1696. Indra Devata, Medhatithi Kanva Ṛshi

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे । अयं यः पुरो
विभिनत्योजसा मन्दानः शिप्र्यन्धसः ॥ १६९६ ॥

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Ka īṁ veda sute sacā pibantaṁ kad vayo daḍhe. Ayaṁ yaḥ puro vibhinattyojasā mandānaḥ śipryandhasaḥ.

Who would for certain know Indra in this created world of beauty and glory, how much power and force he wields while he rules and sustains it, Indra who wears the helmet and breaks down the strongholds of negativities with his lustrous might, the lord who shares and enjoys the soma of his own creation? (Rg. 8-33-7)

1697. Indra Devata, Medhatithi Kanva Ṛshi

दाना मृगो न वारणः पुरुत्रा चरथं दधे।
न किष्ट्वा नि यमदा सुते गमो महाँश्चरस्योजसा ॥ १६९७ ॥

Dānā mṛgo na vāraṇaḥ purutrā carathaṁ dadhe. Na kiṣṭvā ni yamadā sute gamo mahāňś carasyojasā.

Indra is generously giving, preventive, counter-active and invincible like a lion, and holds and rules the world of immense variety in motion. O lord of grandeur and majesty, as you move around everywhere by your might and lustre, pray come, bless our yajna and taste the soma of our creation. No one can restrain you, no one counter your will. (Rg. 8-33-8)

1698. Indra Devata, Medhatithi Kanva Ṛshi

य उग्रः सन्ननिष्टृतः स्थिरो रणाय संस्कृतः।
यदि स्तोतुर्मघवा शृणवद्धवं नेन्द्रो योषत्या गमत्॥ १६९८ ॥

Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saňskṛtaḥ. Yadi stotur maghavā sṛṇavaddhavaṁ nendro yoṣatyā gamat.

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Indra who is blazing strong, uncountered and irresistible, constant and unshakable, is ever in perfect harness for the human's battle of existence, and if he hears the call of the celebrant, the lord of might and majesty never forsakes him, he comes, he saves, he blesses. (Rg. 8-33-9)

1699. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमाना असृक्षत सोमाः शुक्रास इन्दवः।
अभि विश्वानि काव्या॥ १६९९॥

Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.
Abhi viśvāni kāvyā.

Streams of bright energising soma flow, pure and purifying, among the songs of universal poetry of divinity. (Rg. 9-63-25)

1700. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमाना दिवस्पर्यन्तरिक्षादसृक्षत।
पृथिव्या अधि सानवि॥ १७००॥

Pavamānā divasparyantarikṣād asṛkṣata.
Pṛthivyā adhi sānavi.

Pure and purifying Somas, evolutionary powers of nature, divinity and humanity, creative, protective and defensive, are created from the regions of light above, the middle regions and the earth and, on top of the course of evolution and progress, they remain ever active for life in the service of divinity. (Rg. 9-63-27)

1701. Pavamana Soma Devata, Nidhruvi Kashyapa Ṛshi

पवमानास आशवः शुभ्रा असृग्रमिन्दवः।
घ्नन्तो विश्वा अप द्विषः॥ १७०॥

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Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.
Ghnanto viśvā apa dviṣaḥ.

Pure and purifying, instant and effective, bright and blazing streams of soma like warriors of nature flow and advance in action, creating peace and plenty for life, dispelling and eliminating all jealous and destructive forces from society. (Rg. 9-63-26)

1702. Indragnee Devate, Vishvamitra Gathina Ṛshi

३ १ २ ३१ २ ३ २ ३ १ २
तोशा वृत्रहणा हुवे सजित्वानापराजिता।
३ १ २ ३ १ २
इन्द्राग्नी वाजसातमा॥ १७०२॥

Tośā vṛtrahaṇā huve sajitvānāparājitā.
Indrāgnī vājasātamā.

I invoke and invite Indra, commander of the forces, and Agni, leader of the enlightened, both promoters of knowledge, destroyers of evil, victorious, unconquered, winners of the highest order of prizes. (Rg. 3-12-4)

1703. Indragnee Devate, Vishvamitra Gathina Ṛshi

१ २ ३ १ २ ३ १ २ ३ १२
प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः।
१ २ ३ २ ३ १ २
इन्द्राग्नी इष आ वृणे॥ १७०३॥

Pra vām arcantyukthino nīthāvido jaritāraḥ.
Indrāgnī iṣa ā vṛne.

Indra and Agni, the singers of hymns, pioneers of highways and celebrants honour and worship you. I choose to celebrate you for the sake of sustenance, support and energy. (Rg. 3-12-5)

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1704. Indragnee Devate, Vishvamitra Gathina Ṛshi

इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम्।
साकमकेन कर्मणा॥ १७०४॥

Indrāgnī navatim puro dāsapatnīr adhūnutam. Sākam ekena karmaṇā.

Indra and Agni, shake up, inspire and arouse with a single clarion call the ninety fortresses yonder of the allied and supporting forces of the benevolent ruler of the republics. (Rg. 3-12-6)

1705. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उप त्वा रण्वसन्दृशं प्रयस्वन्तः सहस्कृत।
अग्ने ससृज्महे गिरः॥ १७०५॥

Upa tvā raṇvasandṛśaṁ prayasvantaḥ sahaskṛta. Agne sasṛjmahe giraḥ.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you. (Rg. 6-16-37)

1706. Agni Devata, Bharadvaja Barhaspatya Ṛshi

उप च्छायामिव घृणेरगन्म शर्म ते वयम्।
अग्ने हिरण्यसन्दृशः॥ १७०६॥

Upa cchāyāmiva ghṛṇer aganma śarma te vayam. Agne hiraṇyasandṛśaḥ.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing

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sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home. (Rg. 6-16-38)

1707. Agni Devata, Bharadvaja Barhaspatya Ṛshi

य उग्रइव शर्यहा तिग्मशृङ्गो न वंसगः।
अग्ने पुरो रुरोजिथः॥ १७०७॥

Ya ugra iva śaryahā tigmaśṛṅgo na vaṅsagaḥ.
Agne puro rurojitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds of the enemies of life. (Rg. 6-16-39)

1708. Agni Devata, Bharadvaja Barhaspatya Ṛshi

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम्।
अजस्त्रं घर्ममीमहे॥ १७०८॥

Ṛtāvānam vaiśvānaram ṛtasya jyotiṣaspatim.
Ajasraṁ gharmamīmahe.

We adore, exalt and worship Agni, eternal, refulgent, light of yajna, leading life and energy of the world, protector and sustainer of truth and law. (Atharva 6, 36, 1)

1709. Agni Devata, Bharadvaja Barhaspatya Ṛshi

य इदं प्रतिपप्रथे यज्ञस्य स्वरुत्तिरन्।
ऋतूनुत्सृजते वशी॥ १७०९॥

Ya idaṁ pratipaprathe yajñasya svar uttiran.
Ṛtūn utsṛjate vaśī.

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Agni, is co-existent and simultaneously expansive with this cosmic yajna of creation, traversing heaven and earth in space and, controlling the world of existence, initiates and furthers the cycle of seasons.

1710. Agni Devata, Bharadvaja Barhaspatya Ṛshi

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य।
सम्राडेको विराजति॥ १७१०॥

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya. Samrāḍ eko vi rājati.

Agni, favourite love adored of all that was and is and shall be, rules and shines self-refulgent in all the lovely worlds of earth, heaven and the firmament.

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CHAPTER–19

1711. Agni Devata, Virupa Angirasa Ṛshi

अग्निः प्रत्नेन जन्मना शुम्भानस्तन्वां३ स्वाम्।
कविर्विप्रेण वावृधे॥ १७११ ॥

Agniḥ pratnena janmanā śumbhānas tanvām̆ svām. Kavir vipreṇa vāvṛdhe.

Agni, omniscient visionary of existence, gracious and refulgent in self-identity by virtue of ancient and eternal light of knowledge and age-old songs of the poet, is exalted along with the celebrant. (Rg. 8-44-12)

1712. Agni Devata, Virupa Angirasa Ṛshi

ऊर्जो नपातमा हुवेऽग्निं पावकशोचिषम्।
अस्मिन् यज्ञे स्वध्वरे॥ १७१२ ॥

Ūrjjo napātam ā huve'gniṁ pāvaka śociṣam. Asmin yajñe svadhvare.

In this noble yajna of love free from violence, I invoke and celebrate the unfailing master and protector of energy, blazing with holy light and fire of purity. (Rg. 8-44-13)

1713. Agni Devata, Virupa Angirasa Ṛshi

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा।
देवैरा सत्सि बर्हिषि॥ १७१३ ॥

Sa no mitramahas tvam agne śukreṇa śociṣā. Devair ā satsi barhiṣi.

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Agni, greatest friend of humanity, with pure and purifying flames of fire, you sit on our holy seats of grass on the vedi alongwith the divinities. (All our senses and mind are suffused with the presence of divinity.) (Rg. 8-44-14)

1714. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

उत्ते शुष्मासो अस्थू रक्षो भिन्दन्तो अद्रिवः।
नुदस्व याः परिस्पृधः॥ १७१४॥

Ut te śuṣmāso asthū rakṣo bhindanto adrivaḥ.
Nudasva yāḥ parispṛdhaḥ.

O lord of mountains, thunder and clouds, your powers and forces stand high, breaking down the negative and destructive elements of life. Pray impel or compel the adversaries to change or remove them from the paths of progress. (Rg. 9-53-1)

1715. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अया निजघ्निरोजसा रथसङ्गे धने हिते।
स्तवा अबिभ्युषा हृदा॥ १७१५॥

Ayā nijaghnir ojasā rathasaṅge dhane hite.
Stavā abibhyuṣā hṛdā.

By this power and valour of yours you eliminate the negative forces. In this battle of the body chariot on hand in this life, we adore you with a fearless heart, you being the protector and guide. (Rg. 9-53-2)

1716. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अस्य व्रतानि नाधृषे पवमानस्य दूढ्या।
रुज यस्त्वा पृतन्यति॥ १७१६॥

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Asya vratāni nādhṛṣe pavamānasya dūḍhyā.
Ruja yas tvā pṛtanyati.

The rules and laws of this mighty creative and dynamic power no one can resist with his adverse force. O Soma, whoever opposes you, break open and destroy. (Rg. 9-53-3)

1717. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

तं हिन्वन्ति मदच्युतं हरिं नदीषु वाजिनम्।
इन्दुमिन्द्राय मत्सरम्॥ १७१७॥

Taṁ hinvanti madacyutaṁ hariṁ nadīṣu vājinam. Indum indrāya matsaram.

That Soma, giver of showers of sweetness and joy, lord of peace and power, destroyer of suffering, energising and flowing in streams of the universal dynamics of existence, people admire and adore, for the joy and ecstasy of Indra, the living soul.(Rg.9-53-4)

1718. Indra Devata, Vishvamitra Gathina Ṛshi

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः। मा त्वा के चिन्नि येमुरिन्न पाशिनोऽति धन्वेव ताँ इहि॥ १७१८॥

Ā mandrair indra haribhir yāhi mayūraroma-bhiḥ. Mā tvā ke cin ni yemur inna pāśino'ti dhanveva tāň ihi.

Indra, lord of honour and excellence, come by the rays of light, beautiful and colourful as the feathers of the peacock. May none, as fowlers ensnare birds, catch you. Outskirt the fowlers as a rainbow and come. (Rg. 3-45-1)

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1719. Indra Devata, Vishvamitra Gathina Ṛshi

वृत्रखादो वलं रुजः पुरां दर्मो अपामजः।
स्थाता रथस्य हर्योरभिस्वर इन्द्रो दृढा चिदारुजः॥ १७१९॥

Vṛtrakhādo valaṁ rujaḥ purāṁ darmo apām ajaḥ. Sthātā rathasya haryor abhisvara indro dṛḍhā cid ārujaḥ.

Indra is the breaker of the clouds. He shatters the caverns of the demons, routs the cities of sin and releases the flow of waters. Sitting firm in the middle of the chariot behind the horses in the uproar like the sun on the back of the rays, he breaks even the unbreakables. (Rg.3-45-2)

1720. Indra Devata, Vishvamitra Gathina Ṛshi

गम्भीराँ उदधीँरिव क्रतुं पुष्यसि गाइव।
प्र सुगोपा यवसं धेनवो यथा ह्रदं कुल्याइवाशत॥ १७२०॥

Gambhīrāň udadhīňr iva kratuṁ puṣyasi gā iva. Pra sugopā yavasaṁ dhenavo yathā hṛadaṁ kulyā ivāśata.

Indra, lord of life, power and prosperity, you promote and overfill the yajna and bless the yajamana like the deep sea and protect the earths, cows and the grass for them. As a good cowherd protects and feeds the cows and guards the fodder for the cows, so do you, O man, protect and promote the yajna. And as the cows gain the food, and as the rivers and rivulets reach the sea for self-fulfilment, so would you enjoy the delicacies of life and reach the Lord, Indra, for self-fulfilment. (Rg. 3-45-3)

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1721. Indra Devata, Devatithi Kanva Ṛshi

यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम्। आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब॥ १७२१ ॥

Yathā gauro apā kṛtaṁ tṛṣyann etyaveriṇam. Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.

Just as a thirsty stag in the desert rushes to a pool full of water so, O friend in family of the wise, come morning, come evening, come fast and drink the soma of love and reverence in joy. (Rg. 8-4-3)

1722. Indra Devata, Devatithi Kanva Ṛshi

मन्दन्तु त्वा मघवन्निन्द्रेन्दवो राधोदेयाय सुन्वते। आमुष्या सोममपिबश्चमू सुतं ज्येष्ठं तद्दधिषे सहः॥ १७२२ ॥

Mandantu tvā maghavann indrendavo rādho-deyāya sunvate. Āmuṣyā somam apibaś camū sutaṁ jyeṣṭhaṁ tadadhiṣe sahaḥ.

Indra, lord of power and glory, may these soma drinks exhilarate you for the bestowal of wealth and honour upon the dedicated lover of the soma of honour and enlightenment. Having won over the soma of victory prize in the contests of competing parties, you drank of the soma of ecstasy of the highest order and for that reason you command the courage and confidence of the victor. (Rg. 8-4-4)

1723. Indra Devata, Gotama Rahugana Ṛshi

त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम्।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः॥ १७२३ ॥

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Tvamaṅga pra śaṅsiṣo devaḥ saviṣṭha martyam. Na tvad anyo maghavann asti marḍitendra bravīmi te vacaḥ.

Anga, dear friend, Indra, dear and saviour, giver of joy, omnipotent lord, self-refulgent and omniscient, reveal the truth for mortal humanity. Lord of universal wealth, none other than you is the giver of peace and bliss. I speak the very word of yours in covenant. (Rg. 1-84-19)

1724. Indra Devata, Gotama Rahugana Ṛshi

मा ते राधांसि मा त ऊतयो वसोऽस्मान् कदा चना दभन्। विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ॥ १७२४॥

Mā te rādhāṅsi mā ta ūtayo vaso'smān kadā canā dabhan. Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.

Indra, universal shelter of the world, may all your blessings of wealth and modes of protection never forsake us. Loving father of humanity, grant us all the wealth of knowledge and bliss here and hereafter for all the people of the world. (Rg. 1-84-20)

1725. Usha Devata, Vamadeva Gautama Ṛshi

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः।
दिवो अदर्शि दुहिता॥ १७२५॥

Prati ṣyā sūnarī janī vyucchantī pari svasuḥ. Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister,

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the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life. (Rg.4-52-1)

1726. Usha Devata, Purumeedhajameedhau Ṛshi

अश्वेव चित्रारुषी माता गवामृतावरी।
सखा भूदश्विनोरुषाः॥ १७२६॥

Aśveva citrāruṣī mātā gavām ṛtāvarī.
Sakhā bhūd aśvinor uṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon. (Rg. 4-52-2)

1727. Usha Devata, Purumeedhajameedhau Ṛshi

उत सखास्यश्विनोरुत माता गवामसि।
उतोषो वस्व ईशिषे॥ १७२७॥

Uta sakhāsyaśvinor uta mātā gavām asi.
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world. (Rg. 4-52-3)

1728. Ashvinau Devate, Praskanva Kanva Ṛshi

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः।
स्तुषे वामश्विना बृहत्॥ १७२८॥

Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vām aśvinā bṛhat.

This glorious dawn, darling of the sun, shines forth from heaven and proclaims the day. Ashvins,

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harbingers of this glory, I admire you immensely - infinitely. (Rg.1-46-1)

1729. Ashvinau Devate, Praskanva Kanva Ṛshi

या दस्रा सिन्धुमातरा मनोतरा रयीणाम्।
धिया देवा वसुविदा॥ १७२९॥

Yā dasrā sindhu-mātarā manotarā rayīṇām.
Dhiyā devā vasuvidā.

Ashvins, harbingers of the dawn, wonder-workers are they. Born of the oceans of space, they create the seas of morning mist. Faster than the mind, they bring wealths of the world. With intelligence and inspiration, they reveal the treasures of the Vasus, they are brilliant, generous, divine. (Rg. 1-46-2)

1730. Ashvinau Devate, Praskanva Kanva Ṛshi

वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि।
यद्वां रथो विभिष्पतात्॥ १७३०॥

Vacyante vāṁ kakuhāso jūrṇāyām adhi viṣṭapi
Yadvāṁ ratho vibhiṣ patāt.

Ashvins, harbingers of light, knowledge and wealth across the Vasus, scientists and technologists, veterans of vision and wisdom celebrate your achievement when your chariot flies like a bird into the ancient sky over the heavens. (Rg. 1-46-3)

1731. Usha Devata, Gotama Rahugana Ṛshi

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति।
येन तोकं च तनयं च धामहे॥ १७३१॥

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Uṣas tac citram ā bharāsmabhyaṁ vājinīvati.
Yena tokaṁ ca tanayaṁ ca dhāmahe.

O Dawn, harbinger of food, energy and rejuvenation of thought, will and action, bear and bring that health and wealth of wondrous and various kinds for us by which we may be able to beget, maintain and advance our children and grand-children and others, friends and assistants in life. (Rg. 1-92-13)

1732. Usha Devata, Gotama Rahugana Ṛshi

उषो अद्येह गोमत्यश्वावति विभावरि।
रेवदस्मे व्युच्छ सूनृतावति॥ १७३२ ॥

Uṣo adyeha gomatyaśvāvati vibhāvari.
Revad asme vyuccha sūnṛtāvati.

O Dawn, lady of light, generous with cows and fertility, horses and fast movement, light and knowledge, truth and piety of life with favours of divinity, bear and bless us here and now in this life with wealth of prosperity and a happy home. (Rg. 1-92-14)

1733. Usha Devata, Gotama Rahugana Ṛshi

युङ्क्ष्वा हि वाजिनीवत्यश्वाँ अद्यारुणाँ उषः।
अथा नो विश्वा सौभगान्या वह॥ १७३३ ॥

Yuṅkṣvā hi vājinīvatyaśvāň adyāruṇāň uṣaḥ.
Athā no viśvā saubhagānyā vaha.

O Dawn, lady of radiance and the energy and vibrancy of life, yoke the red rays of sunbeams to your celestial chariot and then bear and bring us all the wealths and good fortunes of the world. (Rg. 1-92-15)

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1734. Ashvinau Devate, Gotama Rahugana Ṛshi

अश्विना वर्तिरस्मदा गोमद् दस्रा हिरण्यवत्।
अर्वाग्रथं समनसा नि यच्छतम्॥ १७३४॥

Aśvinā vartir asmad ā gomad dasrā hiraṇyavat.
Arvāgrathaṁ samanasā ni yacchatam.

Generous scientists of fire and waters, Ashvins, expert technologists working together with equal cooperative mind, bring hither before us a chariot sensitive in reception and communication of signals, golden in quality and extremely fast in motion anywhere on earth, over water and in the sky. (Rg. 1-92-16)

1735. Ashvinau Devate, Gotama Rahugana Ṛshi

एह देवा मयोभुवा दस्रा हिरण्यवर्त्तनी।
उषर्बुधो वहन्तु सोमपीतये॥ १७३५॥

Eha devā mayobhuvā dasrā hiraṇyavarttanī.
Uṣarbudho vahantu somapītaye.

Let the Ashvins, people of divine nature, scientists and technologists, generous experts of fire and water, water and air, creators of comfort and joy, working on the golden sunbeams of the morning dawn, create and bring us energy and vitality for the health, vitality and joy of humanity. (Rg. 1-92-18)

1736. Ashvinau Devate, Gotama Rahugana Ṛshi

यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रथुः।
आ न ऊर्जं वहतमश्विना युवम्॥ १७३६॥

Yāvitthā ślokam ā divo jyotir janāya cakrathuḥ.
Ā na ūrjaṁ vahatam aśvinā yuvam.

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Ashvins, scientist and technologist of fire and water, both of you thus from the sun create the mantra, light and energy and bring it for us and the people for common use. (Rg. 1-92-17)

1737. Agni Devata, Vasushruta Atreya Ṛshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्त-मर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर॥ १७३७॥

Agniṁ taṁ manye yo vasur astaṁ yaṁ yanti dhenavaḥ. Astam arvanta āśavo'staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e., set into motion.) (Rg.5-6-1)

1738. Agni Devata, Vasushruta Atreya Ṛshi

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः। अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर॥ १७३८॥

Agnir hi vājinaṁ viśe dadāti viśvacarṣaṇiḥ. Agnī rāye svābhuvaṁ sa prīto yāti vāryam iṣaṁ stotṛbhya ā bhara.

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Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants. (Rg. 5-6-3)

1739. Agni Devata, Vasushruta Atreya Ṛshi

सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः। समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर॥ १७३९॥

So agnir yo vasurgṛṇe saṁ yam āyanti dhenavaḥ. Sam arvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants. (Rg. 5-6-2)

1740. Usha Devata, Satyashrava Atreya Ṛshi

महे नो अद्य बोधयोषो राये दिवित्मती। यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते॥ १७४०॥

Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.

O dawn, lady of morning light brilliant with

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splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth. (Rg. 5- 79-1)

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

1741. Usha Devata, Satyashrava Atreya Ṛshi

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः । सा व्युच्छ सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४१ ॥

Yā sunīthe śaucad rathe vyauccho duhitar divaḥ. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech. (Rg. 5-79-2)

1742. Usha Devata, Satyashrava Atreya Ṛshi

सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः । यो व्यौच्छः सहीयसि
सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ १७४२ ॥

Sā no adyābharad vasur vyucchā duhitar divaḥ. Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.

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May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in splendour. (Rg. 5-79-3)

1743. Ashvinau Devate, Avasyu Atreya Ṛshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम्॥ १७४३॥

Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāha-nam. Stotā vām aśvināvṛṣi stomebhir bhūṣati prati mādhvī mama śrutaṁ havam.

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life. (Rg.5-75-1)

1744. Ashvinau Devate, Avasyu Atreya Ṛshi1

अत्यायातमश्विना तिरो विश्वा अहं सना। दस्रा हिरण्यवर्त्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम्॥ १७४४॥

Atyāyātam aśvinā tiro viśvā ahaṁ sanā. Dasrā hiraṇya-varttanī suṣumṇā sindhu-vāhasā mādhvī mama śrutaṁ havam.

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Ashvins, leading lights of life in existence, destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am. (Rg. 5-75-2)

1745. Ashvinau Devate, Avasyu Atreya Ṛshi

आ नो रत्नानि बिभ्रतावश्विना गच्छतं युवम्। रुद्रा हिरण्य-वर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम्॥ १७४५ ॥

Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hiraṇyavarttanī juṣāṇā vājinī-vasū mādhvī mama śrutaṁ havam.

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer. (Rg. 5-75-3)

1746. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्। यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाक-मच्छ॥ १७४६ ॥

Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam. Yahvā iva pra vayām ujjihā-nāḥ. Pra bhānavaḥ sasrate nākam accha.

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Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness. (Rg. 5-1-1)

1747. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातर-स्थात्। समिद्धस्य रुशददर्शि पाजो महान् देवस्तमसो निरमोचि॥ १७४७॥

Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ prātar asthāt. Samiddhasya ruśad adarśi pājo mahān devas tamaso niramoci.

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness. (Rg. 5-1-2)

1748. Agni Devata, Budha-Gavishthirau Atreyau Ṛshis

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गो-भिरग्निः। आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः॥ १७४८॥

Yad īm gaṇasya raśanām ajīgaḥ śucir aṅkte śucibhir gobhir agniḥ. Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj juhūbhiḥ.

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the

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reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering. (Rg. 5-1-3)

1749. Usha Devata, Angirasa Kutsa Ṛshi

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा। यथा प्रसूता सवितुः सवायैवा रात्र्युषसे योनि-मारैक् ॥ १७४९ ॥

Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotir āgāc citraḥ praketo ajaniṣṭa vibhvā. Yathā prasūtā savituḥ savāyaivā rātryuṣase yonim āraik.

Here comes this dawn, light of lights, supreme, wonderful, bright and enlightening, rising and expanding. Just as the night comes over for regeneration of the sun, so does it uncover the womb of darkness for the coming of dawn. (Rg. 1-113-1)

1750. Usha Devata, Angirasa Kutsa Ṛshi

रुशद्वत्सा रुशती श्वेत्यागादारैगु कृष्णा सदनान्यस्याः। समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमि-नाने ॥ १७५० ॥

Ruśadvatsā ruśatī śvetyāgād āraigu krṣṇā sadanānyasyāḥ. Samānabandhū amṛte anūcī dyāvā varṇaṁ carata āmināne.

The bright dawn comes shining with light, bearing the bright sun new born. The dark night leaves its regions open for the light. Both, like sisters of the same one brother, immortal, assume their own form of

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light, one bright, the other covered and both come in succession, each retiring and succeeding the other. (Rg. 1-113-2)

1751. Usha Devata, Angirasa Kutsa Ṛshi

समानो अध्वा स्वस्त्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे। न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे॥ १७५१॥

Samāno adhvā svasror anantas tam anyānyā carato devśiṣṭe. Na methete na tasthatuḥ sumeke naktoṣāsā samansā virūpe.

One and the same is the path of the two sisters, which is space, endless and infinite, existentially speaking, which they follow one after the other as ordained by the Divine. They neither overlap, nor encroach, nor clash, nor stand still for a moment. Fixed and firm, each on its own, and of harmonious nature are they, although the night and the dawn are of different forms which are apparently contradictory as light and darkness. (Rg. 1-113-3)

1752. Ashvinau Devate, Atri Bhauma Ṛshi

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः। अर्वाञ्चा नूनं रथ्येह यातं पीपिवांसमश्विना घर्म-मच्छ॥ १७५२॥

Ā bhātyagnir uṣasām anīkam ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pīpivāňsam aśvinā gharmam accha.

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in

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adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.(Rg.5-76-1)

1753. Ashvinau Devate, Atri Bhauma Ṛshi

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह। दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्त्तिं दाशुषे शम्भ-विष्ठा॥ १७५३॥

Na saṁskṛtaṁ pra mimīto gamiṣṭhānti nūnam aśvinopastuteha. Divābhipitve'vasāgamiṣṭhā pratyavartiṁ dāśuṣe śam-bhaviṣṭhā.

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest. (Rg. 5-76-2)

1754. Ashvinau Devate, Atri Bhauma Ṛshi

उता यातं संगवे प्रातरह्नो मध्यन्दिन उदिता सूर्यस्य। दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान॥ १७५४॥

Utā yātaṁ saṅgave prātar ahno madhyandina uditā sūryasya. Divā naktam avasā śantamena nedānīṁ pītir aśvinā tatāna.

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature

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and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy. (Rg. 5-76-3)

1755. Usha Devata, Gotama Rahugana Ṛshi

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति
मातरः ॥ १७५५ ॥

Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso bhānum añjate. Niṣkṛṇvānā āyudhānīva dhrṣṇavaḥ prati gāvo'ruṣīryanti mātaraḥ.

The lights of the dawn over there in the eastern half of the sky over earth reveal the sun and proclaim the day. Like resolute warriors burnishing their swords, the flames of the dawn, shining scarlet red, move forward with the rising sun bringing a fresh breath of life for humanity, like mother cows. (Rg. 1-92-1)

1756. Usha Devata, Gotama Rahugana Ṛshi

उदपप्तन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत।
अक्रन्नुषासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशि-
श्रयुः ॥ १७५६ ॥

Ud apaptann aruṇā bhānavo vṛthā svāyujo aruṣīrgā ayukṣata. Akrann uṣāso vayunāni pūrvathā ruśantaṁ bhānum aruṣīr aśiśrayuḥ.

Up rise the red flames of the dawn, naturally and spontaneously like willing red horses yoked to the

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chariot. The ruddy lights of the dawn awakening humanity to their daily chores as before proclaim the rise of the brilliant sun in obedience to his command. (Rg. 1-92-2)

1757. Usha Devata, Gotama Rahugana Ṛshi

अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः। इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते॥ १७५७॥

Arcanti nārīr apaso na viṣṭibhiḥ samānena yojanenā parāvataḥ. Iṣaṁ vahantīḥ sukṛte sudānave viśved aha yajamānāya sunvate.

The lights of the dawn, like blessed women expert in their noble work, serve and illumine from afar with equal brilliance various regions of the world, bearing vital food and rejuvenating energy for the pious and generous yajamana dedicated to the creative service of life and nature everywhere every day. (Rg. 1-92-3)

1758. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अबोध्यग्निर्ज्म उदेति सूर्यो व्यू३षाश्चन्द्रा मह्यावो अर्चिषा। आयुक्षातामश्विना यातवे रथं प्रासावीद्देवः सविता जगत् पृथक्॥ १७५८॥

Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arciṣā. Āyukṣātām aśvinā yātave rathaṁ prāsāvīd devaḥ savitā jagat pṛthak.

The fire of Agni awakes and stirs the world with life afresh. The sun is on the rise over the earth. The great and golden dawn wrapt in beauty waxes on the horizon with the splendour of her glory. The Ashvins,

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harbingers of new light and knowledge, harness their chariot for the daily round. And the generous lord of light and life, Savita, in his own gracious way, showers and sanctifies the moving world with sunlight and new inspiration for action. (Rg. 1-157-1)

1759. Ashvinau Devate, Dirghatama Auchathya Ṛshi

यद्युञ्जाथे वृषणमश्विना रथं घृतेन नो मधुना क्षत्रमुक्षतम्।
अस्माकं ब्रह्म पृतनासु जिन्वतं वयं धना शूरसाता भजे-
महि॥ १७५९ ॥

Yad yuñjāthe vṛṣaṇam aśvinā ratham̐ ghṛtena no madhunā kṣatram ukṣatam. Asmākam̐ brahma pṛtanāsu jinvatam̐ vayam̐ dhanā śurasātā bhajemahi.

Ashvins, harbingers of new light and life, chariot leaders of the world, you harness and ride your chariot of might and victory and sprinkle and inspire the Kshatra order of our defence and governance with exciting spirit of life and honey sweets of power and prosperity. In our struggle for the joy of life, inspire and strengthen our Brahma system of research and education with new knowledge and self-confidence. We pray, may we achieve the prize of success and victory in our battles of the brave. (Rg. 1-157-2)

1760. Ashvinau Devate, Dirghatama Auchathya Ṛshi

अर्वाङ् त्रिचक्रो मधुवाहनो रथो जीराश्वो अश्विनोर्यातु
सुष्टुतः। त्रिबन्धुरो मघवा विश्वसौभगः शं न आ वक्षद्
द्विपदे चतुष्पदे॥ १७६० ॥

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Arvāṅ tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutaḥ. Tribandhuro maghavā viśvasaubhagaḥ śaṁ na ā vakṣad dvipade catuṣpade.

Here, may the three engined, three staged, honey carrier, superfast chariot of the Ashvins come, the chariot all-acclaimed, mighty, laden with wealth and splendours of the world, and may that chariot, we pray, bring us peace, prosperity and well-being for our humans and for our animal world. (Rg. 1-157-3)

1761. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

प्र ते धारा असश्चतो दिवो न यन्ति वृष्टयः।
अच्छा वाजं सहस्त्रिणम्॥ १७६१ ॥

Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ. Acchā vājaṁ sahasriṇam.

O Soma, the ceaseless streams of your inexhaustible ecstasy flow like rains of heavenly light, bringing thousandfold strength, energy and joy for the celebrants. (Rg. 9-57-1)

1762. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति।
हरिस्तुञ्जान आयुधा॥ १७६२ ॥

Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati. Haris tuñjāna āyudhā.

Soma, spirit of joy, destroyer of suffering, watching all human activity, flows forth for its dear favourites, striking its arms against adverse forces. (Rg. 9-57-2)

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1763. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

स मर्मृजान आयुभिरिभो राजेव सुव्रतः।
श्येनो न वंसु षीदति॥ १७६३॥

Sa marmṛjāna āyubhir ibho rājeva suvrataḥ.
Śyeno na vaṅsu ṣīdati.

Soma, adored and glorified by people, as a self-controlled, powerful and brilliant ruler ever awake and unfailing power, pervades in the human common-wealth and the entire world of sustenance. (Rg. 9-57-3)

1764. Pavamana Soma Devata, Avatsara Kashyapa Ṛshi

स नो विश्वा दिवो वसूतो पृथिव्या अधि।
पुनान इन्दवा भर॥ १७६४॥

Sa no viśvā divo vasūto pṛthivyā adhi.
Punāna indavā bhara.

Soma, lord of wealth, beauty and excellence, ever pure and sanctifying, may, we pray, bring us all the wealth, honour and fame of life on earth and the light and magnificence of heaven. (Rg. 9-57-4)

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CHAPTER–20

1765. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

प्रास्य धारा अक्षरन् वृष्णः सुतस्यौजसः।
देवाँ अनु प्रभूषतः॥ १७६५ ॥

Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujasaḥ.
Devāň anu prabhūṣataḥ.

In character with its self-refulgence, and glorifying its divine powers in nature and humanity, the streams of this mighty virile Soma, pure and immaculate, flow forth with the light and lustre of its omnipotence. (Rg. 9-29-1)

1766. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

सप्तिं मृजन्ति वेधसो गृणन्तः कारवो गिरा।
ज्योतिर्जज्ञानमुक्थ्यम्॥ १७६६ ॥

Saptim mṛjanti vedhaso gṛṇantaḥ kāravo girā.
Jyotir jajñānam ukthyam.

Sages embellish and exalt the might of the omniscient and omnipotent Soma, poets and artists, with the language of their art, celebrate the divine light thus emerging and rising more and more admirable. (Rg. 9-29-2)

1767. Pavamana Soma Devata, Nrmedha Angirasa Ṛshi

सुषहा सोम तानि ते पुनानाय प्रभूवसो।
वर्धा समुद्रमुक्थ्य॥ १७६७॥

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Suṣahā soma tāni te punānāya prabhūvaso.
Vardhā samudram ukthya.

O Soma, lord of universal wealth, power and honour, those divine showers of generosity, those songs of adoration and lights of glory, are holy and winsome for your celebrant. Let the admirable ocean rise and expand. (Rg. 9-29-3)

1768. Indra Devata, Vamadeva Ṛshi

३ २ ३ २उ ३ २ ३ २ ३ १ २ ३ २ ३ २
एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे ॥ १७६८ ॥

Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.

This lord Infinite and Absolute, adored every season, beneficent all seasons, Indra, most potent, I hear by name, I adore, I worship.

1769. Indra Devata, Vamadeva Ṛshi

१ २र ३ २ ३ २ ३ २ ३ १ २
त्वामिच्छवसस्पते यन्ति गिरो न संयतः ॥ १७६९ ॥

Tvāmicchavasaspate yanti giro na saňyataḥ.

O lord omnipotent, Indra, to you rise and reach all voices of adoration, just like the voice of the self-controlled wise.

1770. Indra Devata, Vamadeva Ṛshi

२ ३ २ ३ १ २ ३ २उ ३ १ २ ३ १ २
वि स्त्रुतयो यथा पथ इन्द्र त्वद् यन्तु रातयः ॥ १७७० ॥

Vi srutayo yathā pathā indra tvad yantu rātayaḥ.

Like streams of water flowing by their natural course, O lord munificent, Indra, let your gifts of wealth, honour and excellence flow free for humanity.

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1771. Indra Devata, Priyamedha Angirasa Ṛshi

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम्॥ १७७१ ॥

Ā tvā rathaṁ yathotaye sumnāya varttayāmasi.
Tuvikūrmim ṛtīṣahamindraṁ śaviṣṭha satpatim.

Indra, bravest of the brave, protector of the good and true, just as we turn the chariot, so do we draw your attention and pray you turn to us and come for our protection, welfare and enlightenment, lord of infinite action and conqueror of enemies. (Rg. 8-68-1)

1772. Indra Devata, Priyamedha Angirasa Ṛshi

तुविशुष्म तुविक्रतो शचीवो विश्वया मते।
आ पप्राथ महित्वना॥ १७७२ ॥

Tuviśuṣma tuvikrato śacīvo viśvayā mate.
Ā paprātha mahitvanā.

Lord omnipotent of infinite action, infinitely helpful, omniscient, with your cosmic power and grandeur you pervade the whole universe. (Rg. 8-68-2)

1773. Indra Devata, Priyamedha Angirasa Ṛshi

यस्य ते महिना महः परि ज्मायन्तमीयतुः।
हस्ता वज्रं हिरण्ययम्॥ १७७३ ॥

Yasya te mahinā mahaḥ pari Jmāyantam īyatuḥ. Hastā vajraṁ hiraṇyayam.

Indra who are infinitely great by virtue of your omnipotence, your hands wield the thunderbolt of justice and golden grace which reaches everywhere over

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the universe. (Rg. 8-68-3)

1774. Agni Devata, Dirghatama Auchathya Ṛshi

आ यः पुरं नार्मिणीमदीदेदत्यः कविर्नभन्यो३ नार्वा।
सूरो न रुरुक्वाञ्छतात्मा ॥ १७७४ ॥

Ā yaḥ puraṁ nārmiṇīm adīded atyaḥ kavir nabhanyo ३nārvā. Sūro na rurukvāñ chatātmā.

Agni, who has illuminated the celestial city of this imperishable soul, who is fast as the winds of space and faster than sunbeams, is the visionary creator of the worlds of eternity, blazing as the very soul of a thousand suns. (Rg. 1-149-3)

1775. Agni Devata, Dirghatama Auchathya Ṛshi

अभि द्विजन्मा त्री रोचनानि विश्वा रजांसि शुशुचानो अस्थात्। होता यजिष्ठो अपां सधस्थे ॥ १७७५ ॥

Abhi dvijanmā trī rocanāni viśvā rajāṅsi śuśu-cāno asthāt. Hotā yajiṣṭho apāṁ sadhasthe.

Twice born and born of two, akasha and vayu, manifesting in universal nature and in every distinct form of nature, illuminating three lights, fire of the earth, lightning of the skies and lights of heaven, vitalising all the worlds of the universe, Agni abides all round everywhere. Worthiest universal yajaka, holding the worlds unto itself, it abides coexistent with the universal liquid energy of the cosmos. (Rg.1-149-4)

1776. Agni Devata, Dirghatama Auchathya Ṛshi

अयं स होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या।
मर्तो यो अस्मै सुतुको ददाश ॥ १७७६ ॥

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Ayaṁ sa hotā yo dvijanmā viśvā dadhe vāryāṇi śravasyā. Martto yo asmai sutuko dadāśa.

Such is this Agni, creative lord of cosmic yajna, wielder of the worlds, born of two and twice born, who holds the choicest foods, energies and honours of the universe. And the man who, self-sacrificing, twice born of natural mother and mother Sarasvati, blest with the richest gifts of food, energy and honour, with a noble family gives in homage and surrender to this Agni, he is the real man. (Rg. 1-149-5)

1777. Agni Devata, Vamadeva Gautama Ṛshi

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम्।
ऋध्यामा त ओहैः ॥ १७७७ ॥

Agne tam adyāśvaṁ na stomaiḥ kṛtuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart. (Rg. 4-10-1)

1778. Agni Devata, Vamadeva Gautama Ṛshi

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः।
रथीर्ऋतस्य बृहतो बभूथ॥ १७७८ ॥

Adhā hyagne krator bhadrasya dakṣasya sādhoḥ. Rathīr ṛtasya bṛhato babhūtha.

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and

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programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life. (Rg. 4-10-2)

1779. Agni Devata, Vamadeva Gautama Ṛshi

एभिर्नो अर्कैर्भवा नो अर्वाक् स्वा३र्ण ज्योतिः।
अग्ने विश्वेभिः सुमना अनीकैः॥ १७७९॥

Ebhir no arkair bhavā no arvāṅk svā३rṇa jyotiḥ. Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire. (Rg. 4-10-3)

1780. Agni Ashvinau Ushah Devata, Praskanva Kanva Ṛshi

अग्ने विवस्वदुषसश्चित्रं राधो अमर्त्य।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः॥ १७८०॥

Agne vivasvad uṣasaś citraṁ rādho amartya. Ā dāśuṣe jātavedo vahā tvam adyā devāň uṣarbudhaḥ.

Agni, lord of life, blazing as the sun, immortal, omniscient of things born, for the man of charity who has surrendered himself to you, you bring today wonderful wealth of the dawn, and let the yogis and blessings of nature awake at the dawn. (Rg. 1-44-1)

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1781. Agni Ashvinau Usha Devata, Praskanva Kanva Ṛshi

जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम्।
सजूरश्विभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत्॥ १७८१ ॥

Juṣṭo hi dūto asi havya-vāhano'gne rathīr adhvarāṇām. Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravo bṛhat.

Agni, ruling lord of light and the world, invoked and lighted, you are the blazing catalyst and carrier of yajnic materials offered and fragrances received. You are the leading chariot hero of the world's yajnic acts of love and creation. Friend of the Ashvins, sun and moon, water and air, working with the complementary powers of nature, friend and companion of ours too, bring us noble strength and valour, bless us with universal honour and fame. (Rg. 1-44-2)

1782. Indra Devata, Brhaduktha Vamadevya Ṛshi

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥ १७८२ ॥

Vidhuṁ dadrāṇaṁ samane bahūnāṁ yuvānaṁ santaṁ palito jagāra. Devasya paśya kāvyaṁ mahitvādyā mamāra sa hyaḥ samāna.

Old age consumes even the youthful man of versatile action whom many fear to face in battle and flee. Look at the inscrutable power of the lord divine by whose inevitable law of mutability the man who was living yesterday is dead today, and the one that dies today would be living to tomorrow. (Rg. 10-55-5)

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1783. Indra Devata, Brhaduktha Vamadevya Ṛshi

**शाक्मना शाको अरुणः सुपर्ण आ यो महः शूरः सनाद-
नीडः । यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत
दाता ॥ १७८३ ॥**

Śākmanā śāko aruṇaḥ suparṇa ā yo mahaḥ śūraḥ sanād anīḍaḥ. Yac ciketa satyam ittan na moghaṁ vasu spārham uta jetota dātā.

He is Almighty by might supreme, blazing lustrous, high flying and all caring, great, brave, eternally unbound by space. What he knows is truth inviolable, never infructuous, he is universal haven, lovable, all conqueror, all giving. (Rg. 10-55-6)

1784. Indra Devata, Brhaduktha Vamadevya Ṛshi

**ऐभिर्ददे वृष्ण्या पौंस्यानि येभिरौक्षद् वृत्रहत्याय
वज्री । ये कर्मणः क्रियमाणस्य मह्न ऋतेकर्ममुदजायन्त
देवाः ॥ १७८४ ॥**

Aibhirdade vṛṣṇyā pauṅsyāni yebhir aukṣad vṛtrahatyāya vajrī. Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud ajāyanta devāḥ.

With these potent and positive waves of natural energy, the virile Indra, wielder of thunderbolt, assumes those powers for breaking the clouds of darkness and want by which he brings about the showers of rain for the world of existence, which powers too for bringing about the showers of positive action and creativity arise from the grandeur of the omnipotent original doer of cosmic karma. (Rg. 10-55-7)

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1785. Maruts Devata, Bindu or Putadaksha Angirasa Ṛshi

२ ३ १ २ ३ २ ३ १ २र ३१ २
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः।
३ २ ३ १ २ ३ १ २
उत स्वराजो अश्विना॥ १७८५ ॥

Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.

O Maruts, mighty men of honour and action, this soma of glorious life is ready, created by divinity. Lovers of life and adventure, Ashwins, live it and enjoy, those who are self-refulgent, free and self-governed, and who are ever on the move, creating, acquiring, giving, like energies of nature in the cosmic circuit. (Rg. 8-94-4)

1786. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

१ २ ३ १ २ ३ १ २र ३ २ ३ १ २
पिबन्ति मित्रो अर्यमा तना पूतस्य वरुणः।
३ २ ३ १ २
त्रिषधस्थस्य जावतः॥ १७८६ ॥

Pibanti mitro aryamā tanā pūtasya varuṇaḥ.
Triṣadhasthasya jāvataḥ.

Mitra, men of universal love, Aryama, men of adventure on the paths of rectitude, and Varuna, men of judgement and right choice, continuously drink of this soma created and sanctified by the procreative power of divinity pervading in the three regions of the universe, heaven, earth and the sky. (Rg. 8-94-5)

1787. Maruts Devata, Bindu Putadakshau Angirasau Ṛshi

३ १ २ ३ २ ३ १ २र ३ २ ३ १ २
उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः।
३ १ २र
प्रातर्होतेव मत्सति॥ १७८७ ॥

Uto nvasya joṣamā indraḥ sutasya gomataḥ.
Prātarhoteva matsati.

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And surely the delight and exhilaration of this soma, Indra, the soul, inspirited with the power of brilliance and awareness, like a yajaka at dawn, experiences, and celebrates the ecstasy in dance and song. (Rg. 8-94-6)

1788. Surya Devata, Jamadagni Bhargava Ṛshi

बण्महाँ असि सूर्य बडादित्य महाँ असि।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि॥ १७८८॥

Baṇmahāň asi sūrya baḍ āditya mahāň asi. Mahaste sato mahimā paniṣṭama mahnā deva mahāň asi.

O Surya, light of life, you are truly great, lord indestructible, you are undoubtedly great. O lord of reality, highest real, great is your glory, most adorable. In truth, you are gre own grandeur at by your, refulgent and generous. (Rg. 8-101-11)

1789. Surya Devata, Jamadagni Bhargava Ṛshi

बट् सूर्य श्रवसा महाँ असि सत्रा देव महाँ असि। मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम्॥ १७८९॥

Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi. Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.

O Surya, lord self-refulgent, by honour and fame you are great. In truth, you are great, generous lord, by your grandeur among the divinities. Lord of pranic energy, destroyer of the evil, prime high priest of creation in cosmic dynamics, omnipresent and infinite, light unsurpassable, eternal. (Rg. 8-101-12)

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1790. Indra Devata, Sukaksha Angirasa Ṛshi

उप नो हरिभिः सुतं याहि मदानां पते।
उप नो हरिभिः सुतम्॥ १७९०॥

Upa no haribhiḥ sutaṁ yāhi madānāṁ pate.
Upa no haribhiḥ sutam.

O lord and protector of the joys of life, come to us to taste the soma of life prepared by us with our mind, imagination and senses in your honour, come to us for the soma distilled by our heart and mind for you. (Rg. 8-93-31)

1791. Indra Devata, Sukaksha Angirasa Ṛshi

द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः।
उप नो हरिभिः सुतम्॥ १७९१॥

Dvitā yo vṛtrahantamo vida indraḥ śatakratuḥ.
Upa no haribhiḥ sutam.

Indra, hero of a hundred noble actions, greatest destroyer of darkness who know both the way of knowledge and the way of karma for the good life, come to taste our soma of homage prepared by us with our heart and soul for you. (Rg. 8-93-32)

1792. Indra Devata, Sukaksha Angirasa Ṛshi

त्वं हि वृत्रहन्नेषां पाता सोमानामसि।
उप नो हरिभिः सुतम्॥ १७९२॥

Tvam hi vṛtrahann eṣāṁ pātā somānām asi.
Upa no haribhiḥ sutam.

Indra, O soul, dispeller of darkness and ignorance,

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you are the experiencer of the joyous soma pleasures of life. Rise and enjoy the knowledge and wisdom collected and offered by the senses, mind and intelligence. (Rg. 8-93-33)

1793. Indra Devata, Vasishtha Maitravaruni Ṛshi

प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम्।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥ १७९३ ॥

Pra vo mahe mahevṛdhe bharadhvaṁ prace-tase pra sumatiṁ kṛṇudhvam. Viśaḥ pūrvīḥ pra cara carṣani prāḥ.

Bear and bring homage, assistance and cooperation and offer positive thoughts and advice to Indra, your leader and ruler. Great is he, promoter of great people and the common wealth, and a leader wide-awake with deep and distant foresight. O leader and ruler of the land, be good to the settled ancient people and take care of the farming communities and other professionals so that all feel happy and fulfilled without frustration. (Rg. 7-31-10)

1794. Indra Devata, Vasishtha Maitravaruni Ṛshi

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः।
तस्य व्रतानि न मिनन्ति धीराः ॥ १७९४ ॥

Uruvyacase mahine suvṛktim indrāya brahma janayanta viprāḥ. Tasya vratāni na minanti dhīrāḥ.

To the great Indra, the ruler widely perceptive and all aware, vibrant people of the land, the learned and the wise with a sense of dynamism, all offer homage,

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rooting out dead wood, planting new saplings, generating new forms of sustenance and energy, and creating new forms of appreciating and realising the eternal spirit. And they, people of constancy and settled mind, never violate the laws and discipline of the lord's Eternal Law. (Rg. 7-31-11)

1795. Indra Devata, Vasishtha Maitravaruni Ṛshi

इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्यै।
हर्यश्वाय बर्हया समापीन्॥ १७९५ ॥

Indraṁ vāṇīr anuttamanyum eva satrā rājānaṁ dadhire sahadhyai. Haryaśvāya barhayā samāpīn.

All voices of the people, all sessions of yajnic programmes of action, uphold and support only the brilliant ruler, Indra of constant vision and passion, in order to maintain the social order of governance without obstruction. O friends and citizens of the land, exhort your people in support of Indra, leader of the dynamic nation of humanity. (Rg. 7-31-12)

1796. Indra Devata, Vasishtha Maitravaruni Ṛshi

यदिन्द्र यावतस्त्वमेतावदहमीशीय।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम्॥ १७९६ ॥

Yad indra yāvatas tvametāvad aham īśīya. Stotāram id dadhiṣe radāvaso na pāpatvāya raṁsiṣam.

Indra, lord ruler of the world, giver of wealth and excellence, as much as you grant, so much I wish I should control and rule. I would hold it only to support

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the devotees of divinity and would not spend it away for those who indulge in sin and evil. (Rg. 7-32-18)

1797. Indra Devata, Vasishtha Maitravaruni Ṛshi

शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद् विदे। न हि
त्वदन्यन्मघवन्न आप्यं वस्यो अस्ति पिता च न॥ १७९७॥

Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide. Na hi tvad anyan maghavan na āpyaṁ vasyo asti pitā ca na.

Every day I would wish to give wealth and support for the person who seeks to rise for enlightenment wherever he be. O lord of wealth, power and honour, there is none other than you worthy of love and attainment as our own, as father indeed. (Rg. 7-32-19)

1798. Indra Devata, Vasishtha Maitravaruni Ṛshi

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम्।
कृष्वा दुवांस्यन्तमा सचेमा॥ १७९८॥

Śrudhī havaṁ vipipānasyādrer bodhā viprasyārcato manīṣām. Kṛṣvā duvāṅsyantamā sacemā.

Listen to the cloud shower of exhortation from the vibrant sage, joyous participant in the congregation, know the thought and will of the wise scholar in adoration of your honour, and honour these prayers, most sincere and intimate, in action. (Rg. 7-22-4)

1799. Indra Devata, Vasishtha Maitravaruni Ṛshi

न ते गिरो अपि मृष्ये तुरस्य न सुष्टुतिमसुर्यस्य विद्वान्।
सदा ते नाम स्वयशो विवक्मि॥ १७९९॥

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Na te giro api mṛṣye turasya na suṣṭutim asuryasya vidvān. Sadā te nāma svayaśo vivakmi.

Never shall I forget your words, instant and mighty of action as you are, nor shall I, knowing your power and potential, ever neglect your appreciation and adoration. I value and appreciate the significance of your name and your innate honour and excellence. (Rg. 7-22-5)

1800. Indra Devata, Vasishtha Maitravaruni Ṛshi

भूरि हि ते सवना मानुषेषु भूरि मनीषी हवते त्वामित्।
मारे अस्मन्मघवं ज्योक्कः॥ १८००॥

Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām it. Māre asman maghavañjyok kaḥ.

O lord of honour and excellence, many are your acts of generosity and magnificence in the world of humanity. Many are the acts of adoration the dedicated wise offer to you. O lord, never let these be alienated from us. (Rg. 7-22-6)

1801. Indra Devata, Sudasa Paijavana Ṛshi

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत। अभीके चिदु लोककृत् सङ्गे समत्सु वृत्रहा। अस्माकं बोधि चोदिता नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १८०१॥

Pro ṣvasmai purorathaṁ indrāya śūṣam arcata. Abhīke cidu lokakṛt saṅge samatsu vṛtrahā. Asmākam bodhi coditā nabhantām anyakeṣāṁ jyākā adhi dhanvasu.

Offer a song of abundant praise in honour of this

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ruling lord Indra for his mighty force and front rank chariot. He, destroyer of darkness and evil, inspires us in our battles of life at the closest and enlightens us in our struggle for universal freedom. Let the strings of the alien enemy bows be snapped by the strike of the forces of Indra. (Rg. 10-133-1)

1802. Indra Devata, Sudasa Paijavana Ṛshi

त्वं सिन्धूँरवासृजोऽधराचो अहन्नहिम्। अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यम्। तं त्वा परि ष्वजामहे नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १८०२॥

Tvaṁ sindhūn̆ravāsṛjo'dharāco ahannahim. Asatrur indra jajñiṣe viśvaṁ puṣyasi vāryam. Taṁ tvā pari ṣvajāmahe nabhantām anyakeṣām jyākā adhi dhanvasu.

Indra, you release the floods of rivers to flow down on the earth. You destroy the demon of darkness, evil, want and ignorance. You are born without an equal, adversary and enemy, and you promote the choicest wealth and excellence of the world. Such as you are we love and embrace you as our closest loving friend and companion. Let the alien strings of the enemy bows snap upon their bows. (Rg. 10-133-2)

1803. Indra Devata, Sudasa Paijavana Ṛshi

वि षु विश्वा अरातयोऽर्यो नशन्त नो धियः। अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति। या ते रातिर्ददिर्वसु नभन्तामन्यकेषां ज्याका अधि धन्वसु॥ १८०३॥

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Vi ṣu viśvā arātayo'ryo naśanta no dhiyaḥ.
Astāsi śatrave vadhaṁ, yo na indra jighāṅsati.
Ya te rātir dadir vasu nabhantām anyakeṣāṁ
jyākā adhi dhanvasu.

Indra, may the facts and forces of enmity, adversity and ungenerosity be eliminated from life and the world. May all our thoughts and actions be inspired by love and generosity. You strike the thunderbolt of justice and punishment upon the enemy who wants to destroy us or frustrate our love and generosity. May your grace and generosity bring us wealth, honour and excellence of life. Let the strings of enemy bows snap by the tension of their own negativities. (Rg. 10-133-3)

1804. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

रेवाँ इद्रेवत स्तोता स्यात्त्वावतो मघोनः।
प्रेदु हरिवः सुतस्य॥ १८०४॥

Revāṅ id revata stotā syāt tvāvato maghonaḥ.
Predu harivaḥ sutasya.

Indra, master and commander of dynamic forces, may the celebrant of the brilliant, bountiful and renowned like you be brilliant, prosperous and celebrated. That is but natural. (Rg. 8-2-13)

1805. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

उक्थं च न शस्यमानं नागो रयिरा चिकेत।
न गायत्रं गीयमानम्॥ १८०५॥

Uktham ca na śasyamānaṁ nāgo rayirā ciketa.
Na gāyatraṁ gīyamānam.

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Indra, lord of power and piety, the man attached to divinity in faith and opposed to doubt and disloyalty knows the words of praise spoken by a man of doubtful faith as much as he knows the songs of adoration sung by a man of faith (and makes a distinction between the two). (Rg. 8-2-14)

1806. Indra Devata, Medhatithi Kanva and Priyamedha Angirasa Ṛshis

मा न इन्द्र पीयत्नवे मा शर्धते परा दाः।
शिक्षा शचीवः शचीभिः ॥ १८०६ ॥

Mā na indra pīyatnave mā śardhate parā dāḥ.
Śikṣā śacīvaḥ śacībhiḥ.

Indra, lord of refulgent power, give us not away to the scornful abuser nor to the wild tyrant. With your laws and powers, pray discipline, rule, instruct and enlighten us. (Rg. 8-2-15)

1807. Indra Devata, Nipatithi Kanva Ṛshi

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम्।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥ १८०७ ॥

Endra yāhi haribhir upa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divaṁ yaya divā-vaso.

Indra, ruler of the world, come with all your powers and perceptions to the sage's adoration and instruction, and from the light and exhortation of the elevating sage, O seeker of enlightenment, go and rise to the heights of divinity. (Rg. 8-34-1)

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1808. Indra Devata, Nipatithi Kanva Ṛshi

अत्रा वि नेमिरेषामुरां न धूनुते वृकः।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ १८०८॥

Atrā vi nemir eṣām urāṁ na dhūnute vṛkaḥ.
Divo amuṣya śāsato divam yaya divāvaso.

Here the very edge and foundation of these sages of knowledge and wisdom would shake you and reveal you to yourself as thunder shakes the earth and lightning lights it up all over. And then from the light and thunder of these commanders you would rise, liberated, to your own heights of heaven, O lover and ruler of the light of day. (Rg. 8-34-3)

1809. Indra Devata, Nipatithi Kanva Ṛshi

आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु।
दिवो अमुष्य शासतो दिवं यय दिवावसो॥ ॥१८०९

Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.
Divo amuṣya śāsato divaṁ yaya divāvaso.

The maker of soma, creator of the joy of a new life, would welcome you here with a loud proclamation and exalt you with the voice of thunder, and from the light and power of the sage's revelation, O lover of light, go and rise to your own essential heaven of freedom. (Rg. 8-34-2)

1810. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः॥ १८१०॥

Pavasva soma mandayann indrāya madhu-mattamaḥ.

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O Soma, creative spirit, highest honey sweet of divine ecstasy, flow abundant, pure and purifying, energising and rejoicing for Indra, the divine soul. (Rg. 9-67-16)

1811. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

ते सुतासो विपश्चितः शुक्रा वायुमसृक्षत॥ १८११॥

Te sutāso vipaścitaḥ śukrā vāyum asṛkṣata.

Your creative spirits of imagination, powerful and most ecstatic, give birth to the vibrant poet creator, the karma yogi of imagination. (Rg. 9-67-18)

1812. Pavamana Soma Devata, Jamadagni Bhargava Ṛshi

असृग्रं देववीतये वाजयन्तो रथाइव॥ १८१९॥

Asṛgraṁ devavītaye vājayanto rathā iva.

Flowing and creating, Soma streams rush forward like victor chariots in the service of divinity.(Rg. 9-67-17)

1813. Agni Devata, Paruchhepa Daivodasi Ṛshi

अग्निं होतारं मन्ये दास्वन्तं वसोः सूनुं सहसो जातवेदसं विप्रं न जातवेदसम्। य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः॥ १८२०॥

Agniṁ hotāraṁ manye dāsvantaṁ vasoḥ. Sūnuṁ sahaso jātavedasaṁ vipraṁ na jāta-vedasam. Ya ūrddhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibhrāṣṭim anu śukra-śociṣa ā juhvānasya sarpiṣaḥ.

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I worship, serve and meditate on Agni, lord of light and knowledge, spirit of life and heat and inspiration of noble action, yajaka, generous giver, treasure of wealth and universal shelter, inspirer and creator of courage and courageous action like the sun, omniscient lord of all that is born in existence, master of knowledge as the supreme scholar of the Veda, organiser of yajna with love and non-violence with divine knowledge and awareness, refulgent with heavenly light and power, loving and consuming with flames of fire and light the blaze of the purest and most powerful ghrta offered into the fire of yajna, physical, mental and spiritual all.' (Rg.1-127-1)

1814. Agni Devata, Paruchhepa Daivodasi Ṛshi

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्म-भिर्विप्रेभिः शुक्र मन्मभिः। परिज्मानमिव द्यां होतारं चर्षणीनाम्। शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः॥ १८१४॥

Yajiṣṭhaṁ tvā yajamānā huvema jyeṣṭham aṅgirasāṁ vipra manmabhir viprebhiḥ śukra manmabhih. Parijmānam iva dyāṁ hotāraṁ carṣaṇīnām. Śociṣkeśaṁ vṛṣaṇaṁ yam imā viśaḥ prāvantu jūtaye viśaḥ.

Agni, lord most worshipful, we the performers of this yajnic assembly, with all our heart and mind, together with all the saints and scholars with their earnest desire, invoke and invite you, wisest and senior-most of the scholar visionaries of Divinity, pure and immaculate, brilliant as the sun with your reach into the light of heaven, high-priest of humanity, lord of light

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knowledge, generous as rain showers, whom all these people accept, respect and approach with their desire and prayer for protection and self-fulfilment. (Rg. 1-127-2)

1815. Agni Devata, Paruchhepa Daivodasi Ṛshi

स हि पुरू चिदोजसा विरुक्मता दीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः। वीडु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम्। निष्षहमाणो यमते नायते धन्वासहा नायते॥ १८१५॥

Sa hi purū cidojasā virukmatā dīdyāno bhavati druhantaraḥ paraśur na druhantaraḥ. Vīḍu cid yasya samṛtau śruvad vaneva yat sthiram. Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate.

He surely rises to shine very brilliantly with his own splendid valour and honour who, like the axe which cuts down the trees, mows down the enemies, in whose presence even the strong and firm like the dense forest burst asunder into pieces, and who, commanding brave warriors, dominates and directs the enemies and, like a mighty wielder of the bow and arrow, never wavers but advances in battle against the enemy forces. (Rg. 1- 127-3)

1816. Agni Devata, Agni Pavaka Ṛshi

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो। बृहद्भानो शवसा वाजमुक्थ्यां३ दधासि दाशुषे कवे॥ १८१६॥

Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso. Bṛhadbhāno śavasā vājam ukthyāṁ dadhāsi dāśuṣe kave.

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Agni, leading light of life, great is your vigour, power and felicity, shining, inspiring and incessantly flowing. O refulgent lord, your flames rise high and blaze fiercely. Light and fire of Infinity, omniscient poet and creator, by your power, potential and abundance, you bear and bring admirable food, energy and fulfilment with the sense of victory for the generous giver and selfless yajaka. (Rg. 10-140-1)

1817. Agni Devata, Agni Pavaka Ṛshi

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥ १८१७ ॥

Pāvakavarcāḥ śukravarcā anūnavarcā ud iyarṣi bhānunā. Putro mātarā vicarann upāvasi pṛṇakṣi rodasī ubhe.

Lord of flames of purity, master of immaculate light and power absolutely free from want and weakness, you rise with self-refulgence and, just as the son closely abides by the parents, serves and protects them, so do you pervade, sustain and protect the heaven and earth. (Rg. 10-140-2)

1818. Agni Devata, Agni Pavaka Ṛshi

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सं दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥ १८१८ ॥

Ūrjo napājjātavedaḥ suśastibhir mandasva dhītibhir hitaḥ. Tve iṣaḥ saṁ dadhur bhūri-varpasaś citrotayo vāmajātāḥ.

O divine light and fire of life, child as well as protector and sustainer of energy pervasive in the entire

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world of existence, rise and rejoice as well as exhilarate us, with hymns and noble thoughts and actions as you are invoked and kindled in the vedi and in the heart and soul. Faithful celebrants bring you food in homage, and in you they vest their desires and aspirations of various forms and wondrous efficacy arisen from love of the heart and soul. (Rg. 10-140-3)

1819. Agni Devata, Agni Pavaka Ṛshi

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य। स दर्शतस्य वपुषो वि राजसि पृणक्षि दर्शतं क्रतुम्॥ १८१९॥

Irajyann agne prathayasva jantubhir asme rāyo amartya. Sa darśatasya vapuṣo vi rājasi pṛṇakṣi darśatam kratum.

Immortal Agni, waxing and exalting with all living beings, develop and expand the wealth and excellence of life for us. Of noble and gracious form as you are and shine and rule as you do, join us with yajnic action and bless us with abundant fruit of success and victory. (Rg. 10-140-4)

1820. Agni Devata, Agni Pavaka Ṛshi

इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः। रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम्॥ १८२०॥

Iṣkartāram adhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ. Rātiṁ vāmasya subhagāṁ mahīm iṣaṁ dadhāsi sānasiṁ rayim.

Agni, lord, spirit, and power of the light and fire of life, we celebrate and adore you, inspirer, impeller and promoter of holy yajna of love and non-violence,

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omniscient treasure giver and controller of the great world's wealth, who bear and bring us abundant gifts of beauty and splendour and the good fortune of life, high energy and food, plenty and prosperity, indeed all wealth, honour and excellence of life. (Rg. 10-140-5)

1821. Agni Devata, Agni Pavaka Ṛshi

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा॥ १८२१॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ. Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā.

Men, first of all since earliest times, worship, adore and inculcate you, Agni, omniscient lord of life, yajna and the law of life, great and glorious, most gracious presence of the world, for the sake of peace, pleasure and prosperity for the good life. O lord of life and grace, mortals singly and in couples and family with holy words celebrate and exalt you, divine, kind listener, infinite presence. (Rg. 10-140-6)

1822. Agni Devata, Saubhari Kanva Ṛshi

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः।
यस्य त्वं सख्यमाविथ॥ १८२२॥

Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ. Yasya tvaṁ sakhyam āvitha.

Agni, lord of universal love and friendship, he whose love and friendship, devotion and dedication, you accept into your kind care thrives under your protection

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and promotion and advances in life with noble and heroic progeny, moving from victory to glory. (Rg. 8-19-30)

1823. Agni Devata, Saubhari Kanva Ṛshi

तव द्रप्सो नीलवान् वाश ऋत्विय इन्धानः सिष्णवा ददे।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि॥ १८२३॥

Tava drapso nīlavān vāśa ṛtviya indhānaḥ sisṇavā dade. Tvaṁ mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.

Agni, giver of the showers of joy in life, the world of your creation flows on like drops of soma from the press, colourful, crackling voluble, exciting and fresh through the seasons, bright and beautiful, passionately lovable. You are darling of the glory of dawns and you shine ever in the glimmerings of the dusk and reflect in the ripples of water. (Rg. 8-19-31)

1824. Agni Devata, Aruna Vaitahavya Ṛshi

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः।
तमित्समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा॥ १८२४॥

Tam oṣadhīr dadhire garbham ṛtviyaṁ tam āpo agniṁ janayanta mātaraḥ. Tam it samānaṁ vaninaśca vīrudho'ntarvatīśca suvate ca viśvahā.

That Agni, energy, the herbs and waters receive into them and they bear it as mothers, producing it on maturity as nourishment and energy for life forms. The same Agni, the herbs and trees of the forest receive

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equally, hold it in the womb and always produce it as the embodiment of energy. (Rg. 10-91-6)

1825. Agni Devata, Agni Prajapati Chaksha Ṛshi

अग्निरिन्द्राय पवते दिवि शुक्रो वि राजति।
महिषीव वि जायते ॥ १८२५ ॥

Agnir indrāya pavate divi śukro vi rājati. Mahiṣīva vi jāyate.

Agni, fire of yajna and light of the sun, indeed all light and energy of existence, rises, radiates and shines pure and powerful in honour and adoration of Indra, lord omnipotent, unto the heavens. It rises and shines on and on anew in space-time continuum as the ruling power of the omnipotent.

1826. Agni Devata, Avatsara Kashyapa Ṛshis

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥ १८२६ ॥

Yo jāgāra tam ṛcaḥ kāmayante yo jāgāra tamu sāmāni yanti. Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this Soma of life's joy and ecstasy addresses and says: O seeker wide awake, I am for you, a friend and shelter home. (Rg. 5-44-14)

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1827. Agni Devata, Avatsara Kashyapa Ṛshis

**अग्निर्जागार तमृचः कामयन्तेऽग्निर्जागार तमु सामानि यन्ति।
अग्निर्जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः॥ १८२७॥**

Agnir jāgāra taṁ ṛcaḥ kāmayante'gnir jāgāra tam u sāmāni yanti. Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home. (Rg. 5-44-15)

1828. Agni devata, Mriga Ṛshi

**नमः सखिभ्यः पूर्वसद्भ्यो नमः साकंनिषेभ्यः।
युञ्जे वाचं शतपदीम्॥ १८२८॥**

Namaḥ sakhibhyaḥ pūrva-sadbhyo namaḥ sākaṁ niṣebhyaḥ. Yuñje vācaṁ śata-padīm.

Salutations to friends who have been sitting on the vedi earlier. Salutations to those who come now and sit around. Salutations again and again a hundred times, no end.

1829. Agni devata, Mriga Ṛshi

**युञ्जे वाचं शतपदीं गाये सहस्रवर्तनि।
गायत्रं त्रैष्टुभं जगत्॥ १८२९॥**

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Yuñje vācaṁ śatapadīṁ gāye sahasravarttani. Gāyatraṁ traiṣṭubhaṁ jagat.

I use language of hundred variations of phrase, sing a thousand versions and variations of Gayatri, Trishtup and Jagati metres of verse in song.

1830. Agni devata, Mriga Ṛshi

गायत्रं त्रैष्टुभं जगद् विश्वा रूपाणि सम्भृता।
देवा ओकांसि चक्रिरे॥ १८३०॥

Gāyatraṁ traiṣṭubhaṁ jagad viśvā rūpāṇi sambhṛtā. Devā okāṅsi cakrire.

Gayatri, Trishtup and Jagati metres in all formal variations sanctified in Vedic verses are the sages' love, they have made these their very life and being.

1831. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

अग्निर्ज्योतिर्ज्योतिरग्निरिन्द्रो ज्योतिर्ज्योतिरिन्द्रः।
सूर्यो ज्योतिर्ज्योतिः सूर्यः॥ १८३१॥

Agnir jyotir jyotir agnir indro jyotir jyotir indraḥ. Sūryo jyotir jyotiḥ sūryaḥ.

Agni is fire, fire is Agni, both are one and the same. Indra, lightning, is light energy, lightning energy is Indra, both are one and the same. Sun is light and light is the sun, both are one and the same. The master and the master's potential, name and expression are one, the same, inseparable.

1832. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

पुनरूर्जा नि वर्तस्व पुनरग्न इषायुषा।
पुनर्नः पाह्यंहसः॥ १८३२॥

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Punar ūrjā ni varttasva punar agna iṣāyuṣā.
Punar naḥ pāhyaňhasaḥ.

Agni, come energy, again and again in cycle and recycle, come again and again with energy, life and good health, no end. Save us from sin, purify us from sin and evil, again and again. The cycle must go on.

1833. Agni Devata, Avatsara Kashyapa Vatsapree Va Ṛshi

सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया।
विश्वप्स्न्या विश्वतस्परि॥ १८३३॥

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvatas pari.

Come, visit, revisit again and again with wealth, honour, excellence and grace, with the universal flow of wealth, honour and excellence of health, age and divinity of the highest of existence, bless us, no end.

1834. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत्।
स्तोता मे गोसखा स्यात्॥ १८३४॥

Yad indrāhaṁ yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.

Indra, lord of universal knowledge, power and prosperity, if I were, like you, the sole master of wealth, wisdom and power in my field, then pray may my dependent and celebrant also be blest with wealth and wisdom of the world. (Let all of us together be blest with abundance of wealth and wisdom under the social dispensation of our system of government and administration.) (Rg. 8-14-1)

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1835. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे।
यदहं गोपतिः स्याम्॥ १८३५ ॥

Sikṣeyam asmai ditseyaṁ śacīpate manīṣiṇe.
Yad ahaṁ gopatiḥ syām.

O lord and master of world power and prosperity, Indra, if I were master of knowledge and controller of power, I would love to share and give wealth and knowledge to this noble minded person of vision and wisdom. (Rg. 8-14-2)

1836. Indra Devata, Goshuktyashvasuktinau Kanvayanau Ṛshis

धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते।
गामश्वं पिप्युषी दुहे॥ १८३६ ॥

Dhenuṣṭa indra sūnṛtā yajamānāya sunvate.
Gām aśvaṁ pipyuṣī duhe.

Indra, the divine voice of your omniscience, omnipotence and bliss overflows with universal truth and rectitude of the law of existence and showers the abundance of prosperity and advancement upon the dedicated yajamana who distils and creates the soma of joy for the world. (Rg. 8-14-3)

1837. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन।
महे रणाय चक्षसे॥ १८३७॥

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Āpo hi ṣṭhā mayo-bhuvas tā na ūrje dadhātana. Mahe raṇāya cakṣase.

Apah, liquid energies of cosmic space, surely you are creators and givers of peace and joy. Pray inspire and energise us for the achievement of food and energy for body, mind and soul so that we may see and enjoy the mighty splendour of divinity. (Rg. 10-9-1)

1838. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

यो वः शिवतमो रसस्तस्य भाजयतेह नः।
उशतीरिव मातरः॥ १८३८॥

Yo vaḥ śivatamo rasas tasya bhājayateha naḥ. Uśatīr iva mātaraḥ.

Let us share here in body that nectar sweet taste of yours which is most blissful, be like loving mothers for their children. (Rg. 10-9-2)

1839. Apah Devata, Trishira Tvashtra or Sindhudveepa Va Ambarisha Ṛshi

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ।
आपो जनयथा च नः॥ १८३९॥

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ.

O holy waters, lovers of peace and pleasure of bliss, we come to you without delay for that pleasure, peace and enlightenment for the promotion and stability of which you move and impel people and powers and invigorate us too. Pray bless us with vigour and vitality. (Rg. 10-9-3)

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1840. Vayu Devata, Ula Vatayana Ṛshi

वात आ वातु भेषजं शम्भु मयोभु नो हृदे।
प्र न आयूँषि तारिषत्॥ १८४०॥

Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde. Pra na āyūn̆ṣi tāriṣat.

May the wind of life energy blow for us as harbinger of sanatives, good health and peace for our heart and help us to live a full life beyond all suffering and ailment. (Rg. 10-186-1)

1841. Vayu Devata, Ula Vatayana Ṛshi

उत वात पितासि न उत भ्रातोत नः सखा।
स नो जीवातवे कृधि॥ १८४१॥

Uta vāta pitāsi na uta bhrātota naḥ sakhā. Sa no jīvātave kṛdhi.

O wind of life energy, you are our fatherly protector and promoter, our brother, our friend. Pray strengthen and inspire us to live a full life.(Rg.10-186-2)

1842. Vayu Devata, Ula Vatayana Ṛshi

यददो वात ते गृहे३मृतं निहितं गुहा।
तस्य नो धेहि जीवसे॥ १८४२॥

Yad ado vāta te gṛhe'mṛtam nihitaṁ guhā. Tasya no dhehi jīvase.

In your treasure home of inviolable energy, O breath of life energy, Vayu, there is immortal wealth hidden for us. Of that, from that, give us some, our share, so that we may live a full life of good health and joy. (Rg. 10-186-3)

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1843. Surya Devata, Suparna Ṛshi

अभि वाजी विश्वरूपो जनित्रं हिरण्ययं बिभ्रदत्कं सुपर्णः। सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृज्रो जजान॥ १८४३ ॥

Abhi vājī viśvarūpo janitraṁ hiraṇyayaṁ bibhradatkaṁ suparṇaḥ. Sūryasya bhānum ṛtuthā vasānaḥ pari svayaṁ medham ṛjro jajāna.

The potent, non-stop, procreative, all-form eagle-bird of life, bearing its own golden generative principle and form, wearing light of the sun, itself emerges according to the time and season of karma and creates its own yajnic form of existence.

1844. Agni Devata, Suparna Ṛshi

अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत् सम्बभूव। अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः॥ १८४४॥

Apsu retaḥ śiśriye viśvarūpaṁ tejaḥ pṛthivyām adhi yat sambabhūva. Antarikṣe svaṁ mahimānaṁ mimānaḥ kanikranti vṛṣṇo aśvasya retaḥ.

The seed of life lay in the waters, universal form, light and lustre of being which emerged on the earth. It established its own potential and power in the firmament. Thus does the seed of potent life raise and realize its voice and will to be in existence (bearing light of sun, lying in space, spatial waters, the oceans, in the firmament and on the earth).

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1845. Agni Devata, Suparna Ṛshi

अयं सहस्त्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार। सहस्त्रदाः शतदा भूरिदावा धर्ता दिवो भुवनस्य विश्पतिः॥ १८४५॥

Ayaṁ sahasrā pari yuktā vasānaḥ sūryasya bhānuṁ yajño dādhāra. Sahasradāḥ śatadā bhūri-dāvā dhartā divo bhuvanasya viśpatiḥ.

This Agni, self-refulgent light and life of the existence, pervading infinite forms in union with it, worthy of worship and communion by yajna and meditation, bears and sustains the light of the sun. It is a giver, thousandfold, hundredfold, infinite. It is the sustainer of heavens, the entire universe, and it is the master, fatherly ruler and promoter of the people of the world.

1846. Vena Devata, Vena Bhargava Ṛshi

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यचक्षत त्वा। हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ १८४६॥

Nāke suparṇam upa yat patantaṁ hṛdā venanto abhyacakṣata tvā. Hiraṇya-pakṣaṁ varuṇasya dūtaṁ yamasya yonau śakunaṁ bhuraṇyum.

O Sun, wrapped in wondrous rays flying around in the highest heaven, loving sages with their heart and soul see and realise you at the closest as a messenger of the supreme lord of love and justice and as a mighty bird blazing and flying with golden wings in the vast space of the lord ordainer of the universe.(Rg.10-123-6)

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1847. Indra Devata, Vena Bhargava Ṛshi

ऊर्ध्वो गन्धर्वो अधि नाके अस्थात् प्रत्यङ् चित्रा बिभ्रद-स्यायुधानि। वसानो अत्कं सुरभिं दृशे कं स्वा३र्ण नाम जनत प्रियाणि॥ १८४७॥

Ūrddhvo gandharvo adhi nāke asthāt pratyaṅ citrā bibhradasyāyudhāni. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svārṇa nāma janata priyāṇi.

High up over there abides the sun in the region of heavenly light. It bears wondrous weapons of divinity such as thunder and lightning. It wears a beautiful, fragrant form soothing for people to see, and like the light and bliss of heaven creates divine waters and many other dear divine gifts for life. (Rg. 10-123-7)

1848. Indra Devata, Vena Bhargava Ṛshi

द्रप्सः समुद्रमभि यज्जिगाति पश्यन् गृध्रस्य चक्षसा विधर्मन्। भानुः शुक्रेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि॥ १८४८॥

Drapsaḥ samudram abhi yajjigāti paśyan gṛdhrasya cakṣasā vidharman. Bhānuḥ śukreṇa śociṣā cakānas tṛtīye cakre rajasi priyāni.

When the sun in the third, highest, heaven, shining on the oceans and vapours in the skies with the light of its fervent rays reaches the clouds of vapour, then the blazing heat with pure and powerful energy catalyses the clouds and condenses the vapours into dear valuable drops that shower in rain upon the earth. (Rg. 10-123-8)

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CHAPTER–21

1849. Indra Devata; Apratiratha Aindra Ṛshi

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणी-नाम्। सङ्क्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत् साकमिन्द्रः ॥ १८४९ ॥

Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanaḥ kṣobhaṇaś carṣaṇīnām. Saṅkrandano'nimiṣa eka-vīraḥ śataṁ senā ajayat sākam indraḥ.

Instantly swift, sharp as a lazer beam, terrible like a bull, breaker of the darkest cloud, shaker of mighty men, roaring awful without a wink, sole hero without a second, Indra overthrows a hundred armies together at once. (Rg. 10-103-1)

1850. Indra Devata, Apratiratha Aindra Ṛshi

सङ्क्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना। तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥ १८५० ॥

Saṅkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā. Tad indreṇa jayata tat sahadhvam yudho nara iṣuhastena vṛṣṇā.

O warriors, leading lights of heroes, take up that challenge of antilife forces, fight that war and win with Indra, roaring and terrifying the enemy forces, relentless fighter, ambitious for victory, expert tactician, unshakable, irresistible, generous and brave, and armed with unfailing missiles for victory. (Rg. 10-103-2)

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1851. Indra Devata, Apratiratha Aindra Ṛshi

स इषुहस्तैः स निषङ्गिभिर्वशी संसृष्टा स युध इन्द्रो गणेन।
संसृष्टजित् सोमपा बाहुशर्ध्यू३ग्रधन्वा प्रतिहिताभि-रस्ता॥ १८५१॥

Sa iṣu-hastaiḥ sa niṣaṅgibhir vaśī saṁsraṣṭā sa yudha indro gaṇena. Saṁ sṛṣṭajit somapā bāhuśardhyū३gradhanvā pratihitābhir astā.

Indra is the warrior with bow and arrows in hand, conquers with joint armed forces, multiple enemy hosts, and wins over concentrated forces. Protector and promoter of soma peace and joy of life, strong of arms wielding a terrible bow, he throws out the enemies with the shots of his unfailing arrows. (Rg. 10-103-3)

1852. Brhaspati Devata, Apratiratha Aindra Ṛshi

बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथा-नाम्॥ १८५२॥

Bṛhaspate pari dīyā rathena rakṣohāmitrāň apabādhamānaḥ. Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam edhyavitā rathānām.

Fly by the chariot, Brhaspati, destroyer of demons, repeller of enemies, breaking through and routing their forces. Fighting and conquering by battle, come, defend and save our chariots of the social order. (Rg. 10-103-4)

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1853. Indra Devata, Apratiratha Aindra Ṛshi

बलविज्ञायः स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः। अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित्॥ १८५३॥

Bala-vijñāyaḥ sthaviraḥ pravīraḥ sahasvān vājī sahamāna ugraḥ. Abhivīro abhisatvā sahojā jaitram indra ratham ā tiṣṭha govit.

Indra, tactical organiser of deployable forces, venerable, strong, undisturbed and invulnerable, stout and brave, challenging, impetuous, blazing, steadfast, commander of the brave, highly intelligent, valiant, illustrious, pray ascend the chariot of victory over rebellious lands. (Rg. 10-103-5)

1854. Indra Devata, Apratiratha Aindra Ṛshi

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा। इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु सं रभ-ध्वम्॥ १८५४॥

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantam ajma pramṛṇantam ojasā. Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu saṁ rabha-dhvam.

O friends, unite, prepare and mount the assault with Indra, our friend and comrade, breaker of enemy strongholds, winner of lands, hero of thunder arms and victorious breaker of dark mighty clouds by his valour. Follow the brave and advance. (Rg. 10-103-6)

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1855. Indra Devata, Apratiratha Aindra Ṛshi

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः। दुश्च्यवनः पृतनाषाडयुध्यो३ऽस्माकं सेना अवतु प्र युत्सु॥ १८५५॥

Abhi gotrāni sahasā gāhamāno'dayo vīraḥ śatamanyur indraḥ. Duścyavanaḥ pṛtanāṣāḍ - ayudhyo३'smākaṁ senā avatu pra yutsu.

May Indra, breaker of clouds and enemy strongholds, with his courage and valour, unmoved by pity, hero of a hundredfold passion, shaker of the strongest evils, destroyer of enemy forces, irresistible warrior, protect our army in our assaults and advances. (Rg. 10-103-7)

1856. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः। देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्व-ग्रम्॥ १८५६॥

Indra āsām netā bṛhaspatir dakṣiṇā yajñaḥ pura etu somaḥ. Devasenānām abhibhañja-tīnām jayantīnāṁ maruto yantvagram.

Of these armies of the Devas, divine forces of nature and humanity, men of noble intentions and far sight, breaking through and conquering evil and negative elements of life, Indra of lighting power is the leader and commander, Brhaspati, commanding knowledge, tactics and wide vision, is the guide with yajna on his right, and Soma, lover of peace and felicity, is the inspiration, while Maruts, warriors of passion and

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enthusiasm, march in front. (Rg. 10-103-8)

1857. Indra Devata, Apratiratha Aindra Ṛshi

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम्। महामनसां भुवनच्यवानां घोषो देवानां जयतामुद-स्थात्॥ १८५७॥

Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram. Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatām ud asthāt.

Great is the valour and passion of victorious and virile Indra, of the ruler Varuna, visionary Adityas and impetuous Maruts, all great and magnanimous at heart who shake the world with their vision and performance, and so let these victorious divinities' tumulluous uproar of victory rise and reverberate in the skies. (Rg. 10-103-9)

1858. Indra Devata, Apratiratha Aindra Ṛshi

उद्धर्षय मघवन्नायुधान्युत् सत्वनां मामकानां मनांसि। उद् वृत्रहन् वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः॥ १८५८॥

Udd harṣaya maghavann āyudhānyut satvanāṁ māmakānāṁ manāṅsi. Ud vṛtrahan vājināṁ vājinānyud rathānāṁ jayatāṁ yantu ghoṣāḥ.

Indra, Maghavan, lord of glory, ruler of the land, raise, calibrate and sharpen your weapons, raise the mind and morale of my brave warriors, O breaker of the clouds and darkness of evil, raise the calibre and hitting

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efficiency of the fast moving forces of cavalry, armour and air force, and let the roar of the victorious warriors rise and rumble in space. (Rg. 10-103-10)

1859. Indra Devata, Apratiratha Aindra Ṛshi

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ उ देवा अवता हवेषु॥ १८५९॥

Asmākam indraḥ samṛteṣu dhvajeṣvasmākaṁ yā iṣavas tā jayantu. Asmākaṁ vīrā uttare bhavantvasmāň u devā avatā haveṣu.

In international gatherings, let Indra, our leader, raise our flag high in the flag lines, may our shots of arrows hit the targets and win the battles, let our brave progeny and our brave warriors be higher than others in excellence, and may the divinities protect us in the call to action in the battle field. (Rg. 10-103-11)

1860. Indra Devata, Apratiratha Ṛshi

असौ या सेना मरुतः परेषामभ्येति न ओजसा स्पर्ध-माना। तां गूहत तमसापव्रतेन यथैतेषामन्यो अन्यं न जानात्॥ १८६०॥

Asau yā senā marutaḥ pareṣām abhyeti na ojasā sparddhamānā. Tāṁ gūhata tamasāpa-vratena yathaiteṣām anyo anyaṁ na jānāt.

O Maruts, stormy commandos of the defence force, see that army of the aliens comes advancing upon us with their mighty force, cover it with deep paralyzing darkness so that none of them could know and distinguish one from another. (Atharva, 3, 2, 6)

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1861. Apva Devata, Apratiratha Aindra Ṛshi

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि। अभि
प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम्॥ १८६१ ॥

Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgān-yapve parehi. Abhi prehi nirdaha hṛtsu śokair andhenāmitrās tamasā sacantām.

Get off schizophrenia, that torment the heart and delude their mind, depart, ill health, that afflict and disable the body system of those who are children of light. Go forward, be there and burn with pain in the heart of those who are negative souls and love to abide with darkness of mind and sloth of body with suffering and unfriendliness as their food of life. (Rg.10-103-12)

1862. Indra or Maruts Devata, Apratiratha Aindra Ṛshi

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ॥ १८६२ ॥

Pretā jayatā nara indro vaḥ śarma yacchatu.
Ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha.

Go forward, leading lights, achieve your goals and win your victories. May Indra, lord omnipotent of honour and glory, bless you with peace and fulfilment. Let your arms be strong and bold so that you may live an active life of irresistible honour and joy without fear. (Rg. 10-103-13)

1863. Ishavah Devata, Payu Bharadvaja Ṛshi

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते।
गच्छामित्रान् प्र पद्यस्व मामीषां कं च नोच्छिषः॥ १८६३ ॥

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Avasṛṣṭā parā pata śaravye brahmasaň śite. Gachāmitrān pra padyasva māmīṣām kam ca nocchiṣaḥ.

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance. (Rg. 6-75-16)

1864. Indra Devata, Payu Bharadvaja Ṛshi

कङ्काः सुपर्णा अनु यन्त्वेनान् गृध्राणामन्नमसावस्तु सेना। मैषां मोच्यघहारश्च नेन्द्र वयांस्येनाननुसंयन्तु सर्वान्॥ १८६४॥

Kaṅkāḥ suparṇā anu yantvenān gṛdhrāṇām annam asāvastu senā. Maiṣāṁ mocyaghahāra-śca nendra vayāňsyenān anusaňyantu sarvān.

Let kites and ravens, let deadly arrows, pursue them. Let that army be the food of vultures. Indra commander of the army, spare none of them, let the outrageous robber be destroyed. Let carnivorous birds follow, devour and scavenge them out.

1865. Indra Devata, Payu Bharavaja Ṛshi

अमित्रसेनां मघवन्नस्माञ्छत्रुयतीमभि।
उभौ तामिन्द्र वृत्रहन्नग्निश्च दहतं प्रति॥ १८६५॥

Amitrasenāṁ maghavann asmāňchatrūyatīm abhi. Ubhau tāmindra vṛtrahann agniś ca dahatam prati.

Indra commander of the mighty defence force, march upon the enemy army that attacks us. Indra,

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breaker of dark clouds over the land, and Agni, commander of the fire force, both counter, rout and burn them with your fire power.

1866. Sangramashishah Devata, Payu Bharadvaja Ṛshi

यत्र बाणाः सम्पतन्ति कुमारा विशिखाइव। तत्र नो ब्रह्मण-स्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु॥ १८६६॥

Yatra bāṇāḥ sampatanti kumārā viśikhā iva. Tatra no brahmaṇaspatir aditiḥ śarma yacchatu viśvāhā śarma yacchatu.

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security. (Rg. 6-75-17)

1867. Indra Devata, Shasa Bharadvaja Ṛshi

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः॥ १८६७॥

Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja. Vi manyum indra vṛtrahann amitrasyābhidāsataḥ.

Destroyer of the demon and the destroyer, break the jaws of evil. O Indra, destroyer of evil and darkness, shatter the mind and morale of the enemy who tries to suppress, subdue and enslave us. (Rg. 10-152-3)

1868. Indra Devata, Shasa Bharadvaja Ṛshi

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः।
यो अस्माँ अभिदासत्यधरं गमया तमः॥ १८६८॥

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Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo asmāň abhidāsatyadharaṁ gamayā tamaḥ.

Indra, throw off those powers and tendencies which seek to destroy us. Subdue those who seek to fight and subdue us. Take those down to deep darkness who seek to subdue and enslave us. (Rg. 10-152-4)

1869. Indra Devata, Shasa Bharadvaja Ṛshi

इन्द्रस्य बाहू स्थविरौ युवानावनाधृष्यौ सुप्रतीकावसह्यौ। तौ युञ्जीत प्रथमौ योग आगते याभ्यां जितमसुराणां सहो महत्॥ १८६९॥

Indrasya bāhū sthavirau yuvānāvanādhṛṣyau supratīkāvasahyau. Tau yuñjīta prathamau yoga āgate yābhyāṁ jitam asurāṇāṁ saho mahat.

The two arms of Indra's forces are steady and strong, youthful, redoubtable, undauntable, unchalle-ngeable. Let these two first be deployed when the occasion has arisen, since by these is conquered the mighty force of the asuras, warriors of negativity and destruction.

1870. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

मर्माणि ते वर्मणा च्छादयामि सोमस्त्वा राजामृतेनानु वस्ताम्। उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु॥ १८७०॥

Marmāṇi te varmaṇā cchādayāmi somastvā rājāmṛtenānu vastām. Uror varīyo varuṇas te kṛṇotu jayantaṁ tvānu devā madantu.

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O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle. (Rg. 6-75-18)

1871. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

अन्धा अमित्रा भवताशीर्षाणोऽहयइव।
तेषां वो अग्निनुन्नानामिन्द्रो हन्तु वरंवरम्॥ १८७१ ॥

Andhā amitrā bhavatāśīrṣāṇo'haya iva. Teṣām vo agninunnānām indro hantu varam-varam.

Enemies are blind like cobras with heads and fangs lost. Of these, struck and bruised by fire, Indra should better eliminate every one discreetly. (Atharva 6-67-2)

1872. Sangramashishah Devata, Shasa Bharadvaja Ṛshi

यो नः स्वोऽरणो यश्च निष्ठ्यो जिघांसति। देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम्॥ १८७२ ॥

Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṅsati. Devās taṁ sarve dhūrvantu brahma varma mamāntaraṁ śarma varma mamāntaram.

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the knowledge within me is my best armour for

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protection. The Lord Almighty and peace of mind within is the invincible armour for me. (Rg. 6-75-19)

1873. Indra Devata, Jaya Aindra Ṛshi

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व ॥ १८७३ ॥

Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ sañśāya pavim indra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva.

Terrible like a mountain lion roaming around, pray come from the farthest of far off places and, having sharpened the lazer fiery thunderbolt, destroy the enemies and throw out the violent adversaries. (Rg. 10-180-2)

1874. Vishvedeva Devata, Gotama Rahugana Ṛshi

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ १८७४ ॥

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣabhir yajatrāḥ. Sthirair angaistuṣṭu-vāñsas tanūbhir vyaśemahi devahitaṁ yadāyuḥ.

Noble people of brilliant, generous and divine nature, help us to hear with our ears what is good and beneficial. Noble people dedicated to yajna, may we, by your favour and kindness see with our eyes what is good and elevating. May we, enjoying with firm and strong bodies and body parts, thanking the Lord Divine and praising the things given by Him live a full life fit for and blest by the divinities. (Rg. 1-89-8)

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1875. Vishvedeva Devata, Gotama Rahugana Ṛshi

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।
स्वस्ति नो बृहस्पतिर्दधातु॥ १८७५॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūsā viśvavedāḥ. Svasti nas tārkṣyo ariṣṭanemiḥ svasti no bṛhaspatir dadhātu. Svasti no bṛhaspatir dadhātu.

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord worthy of love and friendship, destroyer of suffering, be good for us and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language. (Rg. 1-89-6)

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